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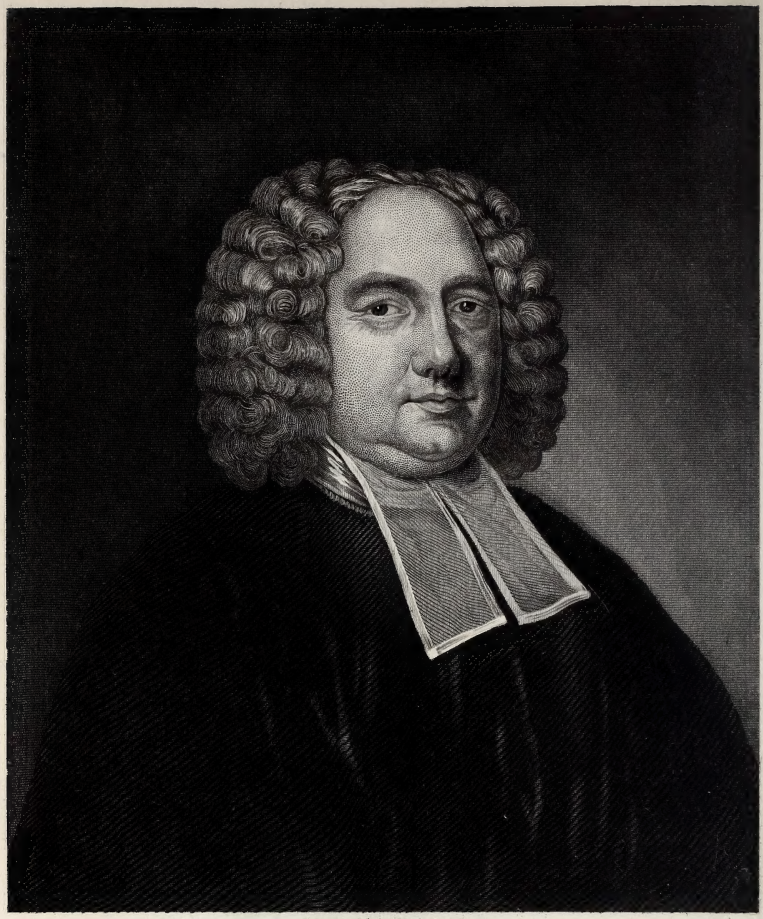
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Manchester

Miss Dr Halsey

Please accept this & the accompanying volumes with my sincere respects. The fact that you have one work of my Father's & have enquired for another, will be as gratifying to him as to myself. I feel assured that you will regard with indulgence any deficiencies, when I say to you that it was written after nearly Seventy years had brought their accustomed infirmities — Yours obt Dr

Manchester June 8th 1857 EB Wodrow



Engraved by J. N. Gimbrede.

REV. JAMES Mc. SPARRAN, D.D.

Published by Henry M. Onderdonk, 10 John St. N.Y.

# HISTORY

OF

# THE EPISCOPAL CHURCH,

IN

## NARRAGANSETT, RHODE-ISLAND;

INCLUDING A HISTORY OF OTHER EPISCOPAL CHURCHES IN THE STATE;

WITH AN APPENDIX,

CONTAINING A REPRINT OF A WORK NOW EXTREMELY RARE,

ENTITLED,

"AMERICA DISSECTED,"

BY THE REV. J. MACSPARRAN, D. D.

WITH NOTES CONTAINING GENEALOGICAL AND BIOGRAPHICAL ACCOUNTS OF DISTINGUISHED MEN, FAMILIES, ETC.

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## ERRATA.

Page 495, third line of the note, for *father* read *brother*.

Page 166, the foot note should come in as a part of the text at the end of the first paragraph on page 167.

# NOTICE.

It will be seen that a large portion of the following work is written upon the plan of selecting extracts from the records of St. Paul's Church, in Narragansett, kept by Dr. McSparran and his succesors, and appending to these by way of notes in smaller type, all the information the author could collect from other sources. These records give very full accounts of every thing which happened in his own Church, and also of his visits to other churches. By so doing, he has been enabled to introduce much information relating to family and political history, and the state of society and manners, which he hopes will be interesting.

Dr. McSparran's "America Dissected" having become extremely rare, he concluded to reprint it entire at the end of this work. It was originally printed at Dublin, in the year 1753. The title is,— "America Dissected, being a full and true account of all the American Colonies, shewing the intemperance of the climates, excessive heat and cold, and sudden violent changes of weather; terrible and mischievous thunder and lightning; bad and unwholesome air, destructive to human bodies; badness of money; danger from enemies; but above all, to the souls of the poor people that remove thither, from the multifarious wicked and pestilent heresies that prevail in those parts. In several letters from a Reverend Divine of the Church of England, Missionary to America and Doctor of Divinity: Published as a caution to unsteady people who may be tempted to leave their native country. Dublin: Printed and sold by

S. Powell, Dame-street, 1753." This title was probably prefixed to it by the printers and not by Dr. McSparran himself.

The Author's acknowledgments are due to the many friends who have aided him in the progress of this work, and particularly to the late Professor Goddard and Professor Gammell, Hon. George A. Brayton, and Hon. E. R. Potter, for valuable assistance in the course of its preparation and publication.

KINGSTON, R. I., June 20, 1847.

# PREFACE.

The material for authentic history lies hidden with the separate actors in an age, and is to be found in the records of individual life. The historian owes to the biographer all the truth, and much of the beauty, wherewith he informs and delights the reader. Biography is the grammar of historical literature, essential alike to accuracy and to ornament, which the young scholar learns from necessity, and the mature student resorts to for refreshment and pleasure. The personal anecdote and private adventure, that biography lends to history, fling a charm over the annals of a people, which interests the mind and engages the heart. For it is biography which introduces us to our forefathers, and hands us a chair at their fireside, and makes us familiar in their households. It teaches us to love them as children; while we feel honored by them as by friends communing with us on equal footing. Thus, biography draws closer the bonds that tie together the generations into one family, and causes us to feel those bonds to be strong, which selfishness is evermore persuading us are weak. Hence, biography is one of the instruments in furthering the design of God in establishing His church, wherein he would gather his children into their spiritual brotherhood. At least, it claims and deserves an elevated rank amongst generous and civilizing influences. The biographer, then, who has been spending his hours in collecting the relics of individual life, and who, like the Author of this volume, has formed into shape the scattered memorials of our ancestors, does good and laudable service, not to the historian only, but to man. In the name of history, I thank him, for these early annals of our country; as a fellow-citizen of Rhode Island, I rejoice in his illustrations of our native State. As a churchman, I honor his enterprise of embalming the names and actions of those faithful servants of Christ, whose eminent labors planted the seeds of the Gospel, which divine grace hath since blessed to such vigorous growth and abundant fruitfulness.

The present volume owes its origin to a vote of the Protestant Episcopal Church in the Diocese of Rhode Island, passed in the Con-

vention of 1840, on the motion of the present writer; who, as chairman of the committee appointed "to draught a History of the Church," had the good fortune to be associated with the author, to whom was assigned the church in Narragansett. While each member of the committee gladly set himself to rescue from oblivion the local traditions, which were registered, either in the memory of the aged or in the records of neighboring parishes, they were both surprised and gratified to learn that so rich materials were awaiting the Author's research, and that he would give to his portion of the work, such elaborate and persevering industry as appears in this volume.

This successful issue of the original design excites the laudable pride of the Author's associates, and fills our hearts with devout gratitude to HIM, "from whom all holy desires, all good counsels, and all just works do proceed."

Yet our congratulations are solemnized by the painful recollection of the decease of one of our companions, the late William G. Goddard, LL. D., of St. John's Parish, Providence, late Professor of Belles Lettres in Brown University—who was deeply interested in the project and progress of this volume, and who, by his generous nature and refined taste, was pre-eminently qualified, both to appreciate the Author's work, and to aid in the execution of it.—Had he have been spared to this day, none more than he would have rejoiced in its completion, and none would have coutributed more liberally, from an ample fortune, to extend its circulation.

It is a pleasure, however, to record the fact, that, one who knew him well, John Carter Brown, Esq., has given the author a substantial memorial of Professor Goddard, as well as a proof of his own liberal mind, in subscribing munificently to multiply copies of this work.

In conclusion, the writer invokes the Divine blessing on the volume now committed to the press; that it may recall to memory the tokens of former benefits and awaken fresh efforts to secure renewed favor from on High, upon our beloved church and country.

F. VINTON.

BROOKLYN, N. Y., June 1st, 1847.

# INTRODUCTION.

In giving a history of the Church in Narragansett, I have thought it advisable, in an Introduction, to give a sketch of the extent of the country, its early settlement, and the claims of other colonies to its territory; and that a passing glance of the various controversies and conflicts relative to its possession and jurisdiction, its erection by the King into a distinct and sovereign government, independent of Rhode Island, by the style of the King's Province, and its final re-union, would not be an uninteresting retrospect to those who are fond of looking at the past.

The Narragansett country was anciently bounded, westerly by Pawcatuck river, southerly by the Atlantic, easterly on the Narragansett bay, embracing the islands, and on the Seekonk river, northeasterly on the Blackstone river, and northwardly and northwesterly as far as the present bounds of Rhode Island extend, and how much farther in that direction cannot now be ascertained. The Wampanoags, Nipmucs, and other tribes of Indians more easterly and northerly, were tributaries

to them, but threw off their allegiance after the arrival of the English.

Respecting the name of Narragansett, Roger Williams states, "that being inquisitive of what root the denomination of Narragansett should come, I heard Narragansett was so named from a little island between Petaquamscutt (which was the name of a large rock near Tower Hill, and was afterwards given to a river in South Kingstown, dividing Tower Hill from Boston Neck, and emptying into the sea) and Misquamicut (westerly) on the sea and fresh water side. I went on purpose to see it, and about a place called Sugar Loaf Hill, (a high conical mount at Wakefield,) I saw it, and was within a pole of it, but could not learn why it was called Narragansett." There are a number of islands in the Point Judith Ponds, but which was pointed out to Mr. Williams as the Narragansett Island, is not now known, and no island now bears that distinctive name.

Madam Knight, in her journey through Narragansett in 1704, while resting for the night at Havens' tavern, which stood on the site of the present residence of William P. Maxwell, Esq., near the "Devil's Foot" rock in North Kingstown, listened she, says, "to a strong debate concerning the signification of the name of their country, viz. Narragansett. One said it was named so by the Indians, because there grew a briar there of a prodigious height and bigness, the like hardly ever known,

called by the Indians Narragansett, and quoted an Indian of so barbarous a name for his author, that I could not write it. His antagonist replied, no, it was from a spring it had its name, and he well knew where it was, which was extreme cold in summer, and as hot as could be imagined in the winter, which was much resorted to by the natives, and by them called Narragansett, (hot and cold,) and that was the origin of their place's name."

Brinley, in his history of Narragansett, in the Massachusetts Historical Society's collections, says that they numbered thirty thousand men. Roger Williams says, they could raise five thousand fighting men, and Hutchinson, that they were the most numerous of all the tribes between Boston and the Hudson river.

Roger Williams observes, that "in the Narragansett country, (which are the chief people of the land,) a man shall come to twenty towns, some bigger, some lesser, it may be a dozen in twenty miles travel."

In the Indian war of 1675, the Narragansetts were destroyed or dispersed, excepting the Nyantic, now known as the Charlestown tribe. Ninigret, their Sachem, more sagacious than the rest, and well knowing the power of the whites, and the certainty of their success, having remained neutral in that fatal conflict, which almost annihilated his race, thus preserved the friendship of the whites, and the reservation that the tribe

owned, was afterwards secured to them as the reward of their neutrality.

The Narragansetts subsisted by hunting, fishing, and partially by agriculture. Their lands, for eight or ten miles distant from the sea shore, were cleared of wood, and on these prairies they raised Indian corn in abundance, and furnished the early settlers of Plymouth and Massachusetts with large quantities for subsistance. They were a strong, generous, and brave race. They were always more civil and courteous to the English, than any of the other Indians. Their kind and hospitable treatment of the emigrants to Rhode Island, and the welcome reception they gave our persecuted ancestors, should endear their name to us all.

The Narragansetts, as to civilization, were far in advance of their neighbors. Hutchinson says, that "they were the most curious coiners of Wampumpeag, and supplied other nations with their pendants and bracelets, and also with tobacco pipes of stone, some blue and some white. They furnished the earthen vessels and pots for cookery and other domestic uses."

"They were considered a commercial people, and not only began a trade with the English for goods for their own consumption, but soon learned to supply other distant nations at advanced prices, and to receive beaver and other furs in exchange, upon which they made a profit also. Various articles of their skillful workman-

ship have been found from time to time, such as stone axes, tomahawks, mortars, pestles, pipes, arrow-heads, peag, &c."

Respecting their reputation for integrity and good morals, Mr. Williams, after a residence of six years among them, and a close and intimate acquaintance with them, observes, "I could never discern that excess of scandalous sins among them, which Europe aboundeth with. Drunkenness and gluttony, they know not what sins they be, and though they have not so much to restrain them as the English have, yet a man never hears of such crimes among them as robberies, murders, adulteries, &c."

The government of the Narragansetts appears to have been a patriarchal despotism. On the arrival of the English, there were two chief Sachems, Canonicus and Meantinomi, and under them several subordinate ones. The different small tribes under the separate sub-sachems, composed the great Narragansett nation. The succession to chief authority was generally preserved in the same family. The sub-sachems occupied the soil, and were moved from it at the will and pleasure of their chiefs.

That the Narragansetts had an exalted estimation of their superiority over other tribes, is demonstrated by the following tradition mentioned by Hutchinson. "In the early times of this nation, some of the English

inhabitants learned from the old Indians, that they had, previous to their arrival, a Sachem, Tashtassuck, and their encomiums upon his wisdom and valor were much the same as the Delawares reported of their chief Sachem Tammany; that since there had not been his equal, &c. Tashtassuck had but two children, a son and a daughter, those he joined in marriage, because he could find none worthy of them out of his family. The product of this marriage were four sons, of whom Canonicus was the oldest."

With regard to their religious belief, Mr. Williams observes, "That they have a tradition, that to the southwest the gods chiefly dwell, and thither the souls of all good men and women go." "Their principal god seems to have been Kautantowit, or the southwest god. But they have many other objects of worship. They call the soul Cowwewonch, derived from a word signifying sleep, because they said it worked and operated while the body slept. * * They believe that the souls of men and women go to Kautantowit's house. * * * Murderers, thieves, liars, &c., their souls, they say, wander restless abroad."

"They have it from their fathers, that Kautantowit made one man and one woman of a stone, which disliking, he broke them in pieces, and made another man and woman of a tree, which were the fountains of all mankind."

The Narragansetts soon became debased and corrupted after their intercourse with the whites, by intemperance, &c.; and many of the vices with which our forefathers have charged the Indians, they never would have known, but for their intercourse with the whites.

The name of the Narragansett country became circumscribed as Canonicus and Meantinomi sold off their territory. After the sale of Providence to Williams, the island of Rhode Island to Coddington, and Shawomet or old Warwick to Gorton and their respective associates, those territories virtually ceased to be called Narragansett. After East Greenwich was conveyed and and erected into a township in 1677, the name of Narragansett was circumscribed to the limits of the present county of Washington, bounding northerly on Hunt's river and the south line of the county of Kent.

The first settlement in the State was by Roger Williams, at Providence, in 1636, the others were by Coddington, at Portsmouth, in 1638; by Richard Smith, at Wickford, in Narragansett, in 1639, and by Gorton, in Warwick, in 1642–3. That Smith's was the third settlement, and before Gorton's, Roger Williams says in his testimony in favor of Smith's title to the Wickford lands, dated July 24, 1679, "that Mr. Richard Smith, sen., who, for his conscience to God, left fair possessions in Gloucestershire, and adventured with his relations and estate to New England, and was a most acceptable

inhabitant and prime leading man in Taunton, in Plymouth colony. For his conscience sake, (many differences arising,) he left Taunton and came to the Narragansett country, where, by God's mercy and the favor of the Narragansett sachems, he broke the ice, (at his great charge and hazards,) and put up in the thickest of the barbarians the first English house among them. I humbly testify that about *forty years* (from this date) he kept possession, coming and going himself, children and servants, and had quiet possession of his houses, lands and meadow; and there in his own house, with much serenity of soul and comfort, he yielded up his spirit to God, the father of spirits, in peace." *Forty* years from the date of his testimony in 1679, carries Smith's settlement back to 1639.

The Legislature of Rhode Island, in a letter to Richard Smith, dated May 4th, 1664, say, "whereas you are an ancient inhabitant of this colony, of whom the colony hath had a good report."

Richard Smith, the son of Richard Smith the first settler, in his petition to the King in behalf of himself and others, which is mentioned in the Colony records, under date of 1679, says,—"That your petitioners are inhabitants of that part of New England, called the Narragansett country, where their ancestors did, about forty years since, sit down and expend great sums of money in planting and improving the same."

Richard Wharton, Elisha Hutchinson and John Saffin, in their petition to the King, dated October, 1680, respecting their titles to the Narragansett lands, say, "that part of the lands aforesaid were purchased by Roger Williams, yet living, and Mr. Richard Smith, deceased, about *forty* years ago, and possessed to this day by his son Richard Smith." This speaks of Williams at Providence, and Smith at Wickford, as the first purchasers in the Narragansett country.

Brinley says, in his history of Narragansett, before mentioned, under date of 1641, "Richard Smith purchased a tract of the Narragansett Indians, (computed at (30,000,) erected a house for trade, and gave free entertainment to travellers, it being the great road of the country." By this statement, it appears that the house had been erected, and the road travelled in 1641. The timber of which it was constructed was imported from Taunton River by water, as the country was prairie to some extent from the shore, and there were no oxen or teams to procure it at Wickford. The imported materials are in the house now.

Speaking of Gorton's purchase of Shawomet or Warwick, in January, 1643, Callender says, that Gorton "came to Rhode Island in June, 1648, where he tarried till 1639–40; then he was on some contention banished the Island. Thence he went to Providence, where many of the people growing uneasy at his planting and

building at Pawtuxet," (on the north side of the river,) "and complaining to the Massachusetts government, in 1642, he was summoned to appear before their court, which he despised. However, he purchased this tract" (on the south side of the river called Shawomet or Warwick,) "of the Indians, and removed there with his friends." Callender further states, that about 1642–3, Roger Williams and one Mr. Wilcox, erected trading-houses in the Narragansett country, and there were some few plantations settled near them. Williams built near Smith, who, all admit, erected the first house, and Williams afterwards sold out to Smith.

The preceding facts by Williams; the petitions of Smith, sen., and Smith, jun., and Wharton and others, furnish satisfactory proof that Richard Smith's settlement at Wickford in Narragansett, was prior to the year 1640; and taken together with the statement of Brinley, that Smith's purchase was in 1641, corroborated by Callender, who says, that the three *trading-houses* of Smith, Williams, and Wilcox, were erected in 1642–3, and that some few plantations were settled near them, is conclusive evidence that Smith's settlement at Wickford was previous to that of Gorton, at Warwick, in January, 1643.

As the power of the Indians became weakened from the increased settlements and intrusions of the whites, the question of the jurisdiction of the Narragansett country became a subject of avaricious contention. In 1631,

Connecticut obtained her first patent, bounding them east on the "Narragansett river," which they contended was what is now called Seekonk or Blackstone river. The Rhode Island patent obtained in 1643, bounded her "northward and northeast on Massachusetts, east and southeast on Plymouth, south on the ocean, and west and northwest by the Narragansetts, the whole tract extending about twenty-five English miles unto the Pequod river or country." The boundaries being loose and undefined by particular designated names or places, "the geography of the country being hardly emerged into any tolerable light, that instead of ascertaining their limits on earth, they fixed their boundaries in the Heavens."

From this uncertainty of designation, a controversy soon arose between the two colonies, respecting the charter jurisdiction of the Narragansett country. The settlements under the respective colonies were disputed, various and serious disturbances ensued, mingled with a bitter and acrimonious correspondence enforcing their respective titles. To strengthen their right, Connecticut, in 1662, obtained a new charter, bounding that colony "on the east by Narragansett river, commonly called Narragansett bay, where the said river falleth into the sea, and on the north by the line of the Massachusetts plantation, on the south by the sea in longitude as the line of Massachusetts colony, running from east to

west, that is to say, from the Narragansett bay on the east to the south sea on the west part, with the islands thereto adjoining."

The old Rhode Island patent of 1643, it will be recollected, also included the Narragansett country, and the disputes about the jurisdiction of this tract had been the cause of great contentions with Connecticut, and occasional altercations with Plymouth. If the Narragansett was the Seekonk river, Connecticut contended that the Narragansett country was embraced in her chartered limits. And if the Narragansett was adjudged to be the Pawcatuck river, then Plymouth claimed the same territory as being embraced within her chartered limits, as the "Narragansett river" was her west boundary. Massachusetts also claimed that part of Narragansett that lay west of the Wecapaug river in westerly, running about five or six miles east of Pawcatuck, as her part of the division of the Pequod country, obtained by the conquest in 1637.

Thus stood Rhode Island possessed of only the towns on the island of Rhode Island, Providence, and the Shawomet settlements, contending singly for her rights against the power and physical energies of her three powerful neighbors, and only comforted and cheered by the distant hope of protection from the King. The Connecticut charter of 1662, embracing Narragansett; Rhode Island, to sustain herself at this crisis, also petitioned

the throne for a new charter, establishing her ancient jurisdiction, including the questioned title to Narragansett, which agitated anew at court the acrimonious dispute between the colony agents, respecting the true location and name of the "Narragansett river," contemplated in their respective grants. For a more equitable adjustment of this litigated colonial controversy, the king *called* in the Connecticut charter, recently granted, for further consideration. In this posture of affairs, Mr. Winthrop, the agent of Connecticut, apprehensive of results fatal in other respects from the inhibition, agreed with the agent of Rhode Island, Mr. Clark, to a general reference of the questions in dispute. William Brenton, Esq., Major Robert Thompson, Capt. Richard Doane, Capt. John Brookehaven, and Doctor Benjamin Worsley, were mutually chosen by the parties, the arbitrators to hear and decide the question. They fixed on terms which were signed and sealed by the agents, of both colonies, Messrs. Winthrop and Clark, on the 7th of April, 1663. "That a river, there commonly called and known by the name of Pawcatuck river, shall be the certain bounds between those two colonies, which said river shall, for the future, be also called Narragansett river." "That the proprietors and inhabitants of that land about Smith's trading house, claimed and purchased by Major Atherton and others, shall have free liberty to choose to which of those colonies they will belong."

On the third of July, 1663, they accordingly assembled and made choice of Connecticut. The Rhode Island Charter of July 8th, 1663, mentioned and confirmed the first article of the before mentioned award, but omitted the others. This charter, in November, 1663, was received by Rhode Island, read publicly before the people and accepted.

This auspicious result inspired Rhode Island with a confident hope that this irritating controversy was brought to a successful termination. The agreement, solemn and formal as it was in prospect, proved delusive. It did not settle the controversy. Connecticut contended, that although Mr. Winthrop had a commission as agent to procure their charter, that in conformity thereto he did so, and transmitted it home; and upon that event, his commission was fulfilled, and to all intents his agency had ceased, and that thereafter he had no power to put their charter to arbitration, or authority to annul it, except instructed anew, and that the whole procedure was unknown to them. That in another respect Rhode Island herself had nullified the agreement in not admitting the jurisdiction of Connecticut over the inhabitants of Narragansett, who had elected, according to its provisions, to live under their government. To relieve Rhode Island from a dilemma so pressing, Roger Williams, in a letter to Major Mason of Connecticut, in explanation of the apparent perplexity that surrounded

the transaction, says—"Upon our humble address by our agent, Mr. Clark, to his majesty, and his gracious promise of renewing our former charter, Mr. Winthrop upon some mistake, had entrenched upon our line, but not only so, but as it is said, upon the lines of other charters also. Upon Mr. Clarke's complaint, your charter was called in again, and it had never been returned, but upon a report that the agents, Mr. Winthrop and Mr. Clark, were agreed by the mediation of friends, (and it is true they came to a solemn agreement under hands and seals,) which agreement was never violated on our part."

This partial armistice rather exasperated than allayed the disposition of the parties, and the contest was renewed with increased vigor. In the same year, Rhode Island and Connecticut appointed magistrates in Narragansett, to execute their respective laws. In March, 1664, twenty armed men crossed the Pawcatuck, and with force entered the house of a citizen adhering to the government of Rhode Island, assaulted and seized the owner, and carried him captive to Connecticut. Rhode Island, in the May following, seized John Greene, of Quidnesit, an adherent of the opposite government, transported him to Newport, and threatened to arrest and imprison all others that would not subject themselves to their jurisdiction. The courts of each Colony holding their opposite sessions and promulgating their

conflicting decisions, the continued arrests, captures and incarcerations of the adherents of each party, seemed to threaten a speedy effusion of blood. An inhabitant of Wickford, writing to Connecticut for forces, says, "we are in greater trouble than ever, and like to be war."

These differences, intrusions and acts of violence and injustice reached the ears of the home government, and to prevent the threatened catastrophe, the King, in April, 1664, appointed Col. Richard Nicholas, Sir Robert Carr, George Cartwright, and Samuel Maverick, Esquires, commissioners (of which Col. Nicholas during life was always to be one) "to determine all complaints, causes, and matters, military, civil, and criminal, in the Colonies of New England."

In May, 1665, the commissioners (Nichols absent) by an order under their hands and seals, erected the Narragansett country, bounded westward by Pawcatuck river, and from thence in "a north line drawn to Massachusetts, line from the middle of said river into an *independent jurisdiction*, called KING'S PROVINCE, and ordered that NO PERSON OF WHATEVER COLONY SOEVER, SHALL PRESUME TO EXERCISE ANY JURISDICTION WITHIN THE KING'S PROVINCE, BUT SUCH AS RECEIVE AUTHORITY FROM US, UNDER OUR HANDS AND SEALS, until his majesty's pleasure be further known;" and that the magistrates of Rhode Island exercise the authority of Justices of the Peace in the King's Province until May, 1665.

After that day, they empowered the Governor, Deputy Governor, and Assistants only, as magistrates to hold courts, &c., in said Province. The letter of the King confirmed the decision of the commissioners, as "to the possession, government, and absolute and immediate sovereignty" of the King's Province. Thus Rhode Island become dissevered, and the Narragansett country, one half of her territory, was erected into an independent and sovereign province, by the name of the KING'S PROVINCE; and in all acts of Parliament affecting the colony, passed after this date, it is referred to by the style of "THE COLONY OF RHODE ISLAND AND PROVIDENCE PLANTATIONS, AND THE KING'S PROVINCE," naming them separately and independently; and the government of Rhode Island, in many of their State papers and letters, used the same style. Yet the magistrates appointed in conformity to proclamation of the commissioners and the confirmation of the king, probably never exercised independent jurisdiction over said province north of the Warwick line.

This act of the commissioners gave new uneasiness to a state already perplexed almost to madness. She saw the increased inconveniences that would arise from the erection of a new jurisdiction over one half of her chartered domain, which, instead of relieving her from impending troubles, would only fetter her energies in subsequent contentions with her powerful rival. In addi-

tion to this, she also feared it might jeopard her future limits, and to avoid such a result, in 1666, she presented a loyal address to the King, and another to Lord Chancellor Clarendon, praying the re-union of Narragansett to Rhode Island, which proved unavailing.

Under these perplexing embarrassments, the Indian war of 1675 commenced. At a period long previous, the natives of Rhode Island submitted themselves to the king, and the authorities of the State, and lived in amity with the people. But the United Colonies, regardless of colonial jurisdiction, invaded the colony with their armies, and exterminated the Narragansetts at a blow. In a letter to the king, in 1677, Rhode Island states, "concerning the late war with the Indians, we render you this account: It began in June, 1675, and broke forth between King Philip and the colony of New Plymouth, and was prosecuted by the United Colonies, as they term themselves, and afterwards several other nations of Indians were concerned in said war, whereby many and most of your majesty's subjects in these parts were greatly distressed and ruined. But this your majesty's colony, not being concerned in the war only as necessity required for the defence of their lives and what they could of their estates, and as countrymen and fellow-subjects, did, with our boats and provisions, assist and relieve our neighbors, we being no other ways concerned." In a letter to Connecticut,

dated in 1676, Rhode Island says: "We are very apt to believe that, if matters come to a just inquiry concerning the cause of the war, that our Narragansett Sachems, which were subjects of his majesty, and by his aforesaid commissioners taken into protection and put under our government, and to us at all times manifested their submission by appearing when sent for; neither was there any manifestation of war against us from them, till, by the United Colonies, they were forced to war or to such submission as it seems they could not subject to, thereby involving us in such hazards, charge and losses, which have fallen upon us in our out-plantations, that no colony hath received the like, considering our number of people." After the extermination of the Narragansetts they claimed the King's Province as a conquered territory, to which Rhode Island, for this reason among others, had no title. Under pretence of an amicable adjustment, Rhode Island being thus crippled and down-trodden by the incursions of the United Colonies, Connecticut offered peace upon a division of territory, saying "that, although our just rights, both by patent and conquest, extend much further, yet our readiness to amicable and neighborly compliance is such, (that for peace' sake,) we content ourselves to take with Cowesit (that is, from Apponaug to Connecticut line,) to be the boundary between your colony and ours." In this state of exhaustion, and for

the peaceable enjoyment of the remainder, Rhode Island felt herself compelled to answer, "that if you would accept of one half of all the land in the tract abovesaid unpurchased, we should not much scruple to surrender it to be at your disposal, provided it may be inhabited by such persons as shall faithfully submit to this, his majesty's authority, in this jurisdiction. We have made this tender out of that respect we bear to the country in general." This proposition Connecticut refused. In this state of despair, Rhode Island threw herself upon her own energies, and determined if she fell, to fall with dignity.

The decision of the king's commissioners had had but little effect upon Connecticut. They alledged that the commissioners' award was void, because Colonel Nichols, who was required always to be one of the board, was absent, and that he had subsequently revoked the order of the other commissioners. Their committee proceeded to the King's Province, surveyed and laid out new plantations within the disputed boundaries, and Rhode Island settled others with her adherents. Claimants occupied under both governments. Proclamations fulminated from both colonies, conjuring their partisans to fidelity, and breathing vengeance against intruders. Arrests and captures were made by officers, aided by troops of horse, and laws were enacted by each government, threatening forfeiture of estate

to all who claimed under or acknowledged the jurisdiction of the other.

John Saffin, holding under Connecticut, was convicted at Newport, of adhering to a foreign jurisdiction, and his estate confiscated, and others prosecuted, imprisoned, or bailed. In retaliation, Connecticut seized several Rhode Islanders, and imprisoned them at Hartford and New London. In the midst of this turbulent state of affairs, Rhode Island, in 1680, appealed to the king, and gave notice to Connecticut, that she might prepare for trial without delay, of which the latter accepted, and assured Rhode Island in return "that they should exercise no further government east of Pawcatuck river until his majesty decided the appeal."

Agents were not dispatched by either party to prosecute the appeal, and things remained in as disturbed a condition as before.

For the purpose of quieting the animosities which in their progress had much increased, the king, in April, 1683, commissioned Edward Cranfield, Lieutenant Governor and Commander-in-Chief of New Hampshire, Wm. Stoughton, Joseph Dudley, Edward Randolph, S. Shrimpton, John Fitz Winthrop, Edward Palmer, John Pynchon, Jr., and Nathaniel Saltonstall, Esqrs., "for the quieting of all disputes that have arisen concerning the right of propriety to the jurisdiction and soil of a certain tract of land in New England called the King's

Province or Narragansett country." From the constitution of this court, being composed of commissioners selected from the United Colonies, whose feelings had ever been inimical to the existence of Rhode Island, she augured anything but auspicious results. The commissioners assembled at Smith's Castle, near Wickford, in pursuance of their appointment, attended by the agents of Connecticut and Plymouth, to litigate their respective claims to the King's Province. Rhode Island peremptorily refused to acknowledge the authority of the court. Her legislature assembled within a mile, denied their right to adjudicate, and ordered their sergeant-at-arms, with his trumpet, at the head of a troop of horse, "by loud proclamation, to prohibit them from keeping court in any part of their jurisdiction." They adjourned to Boston, and finally adjudged, as might have been expected, "that the jurisdiction of the King's Province belonged of right to Connecticut." The sturdy remonstrance of Rhode Island to the king, against the partial organization of the Court, defeated the confirmation of its decision.

Another effort was made, as ill-advised as the preceding, to terminate the existing agitations. The king, in 1685, commissioned Joseph Dudley, as President of of Maine, New Hampshire, Massachusetts, and the King's Province—thus uniting the four provinces under one common head. He assumed the government, and by

proclamation declared the King's Province a separate government, independent of Rhode Island. He assembled his council at Smith's Castle, and in the plenitude of authority, established courts, appointed magistrates, and, to obliterate every recollection of their former political existence, substituted the town name of Rochester for Kingstown, Haversham for Westerly, and Dedford for Greenwich. Rhode Island, enfeebled by dismemberment, quietly submitted until the arrest of Andros, and the subversion of his government, when she re-established her authority.

All endeavors by the home government to produce harmonious relations proved fruitless. Rhode Island and Connecticut subsequently attempted to settle their boundaries by commissioners of their own, and after much negotiation, an agreement was made in 1703, but this proved unsatisfactory, and was not confirmed by Connecticut. Finally, all efforts to produce a peaceful conclusion of this long and painful controversy failing, Rhode Island, in a letter to Connecticut, dated July 7th, 1720, declared, "as you rejected all endeavors," (meaning the line of 1703, which was run near where the boundary is now established,) "as well as all other endeavors for an accommodation, and will not be satisfied without swallowing up the greatest part of our small colony, we are therefore determined, with the blessing of God, with all expedition, to make our appeal to

the king in council, for his determination and decree of our westerly bounds; and that you may not be surprised, we humbly notify you thereof, that you may take such steps as you may think fit to justify and vindicate yourselves." Rhode Island appointed Joseph Jenckes, Esq., their Lieutenant Governor, a special agent to proceed to London to conduct the appeal. Connecticut appointed Jeremiah Dummer, the resident agent of Massachusetts, their agent for the same purpose, and the trial proceeded. Conflicts ceased, as if both parties were weary of the tedious, irritating, and savage controversy, and waited with sullen patience the decision of the common umpire at Whitehall.

In 1726, the king in council promulgated his final decision, establishing Pawcatuck river as the west boundary of Rhode Island; and uniting the KING'S PROVINCE, which had existed fifty years, as an INDEPENDENT jurisdiction to Rhode Island.

To give a particular account of the various conflicts, negotiations, and events that occurred in Narragansett, or the KING'S PROVINCE, through the course of eighty-three years, during which period, the controversy respecting jurisdiction lasted; and the parts enacted in it by the various and distinguished men of Rhode Island; to portray the blunt and energetic character of Governor Benedict Arnold; (the courteous and conciliatory course of Governor Brenton;) the firm and unyielding decision of

the Cranstons; the unflinching Quaker spirit of Coddington and Easton; the quick, inquisitive, and argumentative mind of Roger Williams, the active defenders of Rhode Island, in her early perils, would require a volume.

# HISTORY

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OF THE

# NARRAGANSETT CHURCH.

A NUMBER of families attached to the worship of the Church of England had, previously to the year 1700, settled in the Narragansett country. They worshipped in private houses, until the Rev. Mr. Christopher Bridge became their regular pastor in 1706. We have no positive information how long he continued to officiate. Doctor McSparran, in his work on the colonies, entitled "America Dissected," printed in Dublin, 1753, observes, "a little church was built in Newport, the metropolis of the colony, in 1702, and that in which I officiated, in 1707. There have been two incumbents before me, but neither of them had resolution enough to grapple with the difficulties of the mission above a year apiece." But the Rev. Mr. Samuel Niles, who was first settled over the Presbyterian or Congregational Society in South Kingstown, in a deposition on the trial concerning the ministerial land, says, "soon after I came to preach the gospel at Kingstown, (now South Kingstown,) i the col-

ony of Rhode Island, in the Narragansett country, by an invitation of sundry well-disposed persons in said town, which was in the year 1702, or thereabouts; the Rev. Mr. Bridge, a professor of the Church of England, continued in the north part of said Kingstown, as it was then called, at the same time that he, the said Niles, preached in the south part." Mr. Niles removed from Narragansett to Braintree, in Massachusetts, in 1710. Being a resident of Narragansett at the time, he is more likely to be correct as to the length of Mr. Bridge's incumbency than Dr. McSparran, who did not arrive there till many years after that period. This strengthens the probability that Mr. Bridge continued his ministry much longer than a year, and that the society of Episcopalians was gathered, and the church built, under his rectorship.

The Rev. Samuel Niles was born at Block Island, Rhode Island, May 1, 1673, was graduated at Harvard University in 1699, and was ordained in Braintree, 1711. His first wife was Elizabeth, the daughter of the Rev. Peter Thatcher, of Milton, by whom he had, among other children, Samuel, born in May, 1711; she died in 1716. His second wife was Ann, the daughter of the Hon. Nathaniel Coddington, of Newport, to whom he was married by Gov. Cranston, in November, 1716. By her he had Elisha and Susanna, twins. She died in 1732, and in 1737, he married Elizabeth, the daughter of the Rev. William Adams, pastor of Christ Church, Dedham, and widow of the Rev. Samuel Whiting, of Windham, Connecticut.

Although Mr. Niles entered the ministry late in life, the period of his continuance in it, over fifty years, was comparatively long. In the course of that time, he composed and published the following works, viz:

1745, "Tristia Ecclesiarum, a brief and sorrowful account of the

present state of the churches in New England," spoken of as a valuable work, deserving a republication.

1747, "God's Wonder-Working Providence for New England, in the Reduction of Louisburg, in verse."

1752, "Vindication of Divers Gospel Doctrines. Also a few remarks on Mr. John Bass' Narrative."

1757, "The True Doctrine of Original Sin, in answer to John Taylor of Milton." (320 pages.)

Besides the above, Mr. Niles composed a History of the Indian wars. The elder President Adams, in a letter to the late Judge Tudor, thus spoke of the work and its author, "there is somewhere in existence, as I hope and believe, a manuscript history of the Indian wars, written by the Rev. Samuel Niles, of Braintree. Almost sixty years ago, I was an humble acquaintance of this venerable clergyman, then, as I believe, more than four score years of age. He asked me many questions, and informed me in his own house, that he was endeavoring to recollect and commit to writing, an history of the Indian wars in his own time and before it, as far as he could collect information. The history he completed and prepared for the press; but no printer would undertake it, or venture to propose a subscription for its publication. Since my return from Europe, I inquired of his eldest son, the Hon. Samuel Niles, on a visit he made me at my house, what was become of that manuscript. He laughed and said, it was still safe in the till of a certain trunk, but no encouragement had ever appeared for its publication. Ye liberal Christians, laugh not at me, nor frown upon me for reviving the memory of your once formidable enemy. I was then no more a disciple of his theological science, than you are now. But I then revered, and still revere the honest, virtuous, and pious man. *Fas est ab hoste doceri.* And his memorial of faith might be of great value to the country."

The manuscript was lately found in a box of papers bequeathed by the late Dr. Freeman, of Boston, to the Massachusetts Historical Society, and is published in one of the last volumes of these collections.

Mr. Niles died in May, 1762, aged 89. Samuel Niles, Jr., was graduated at Cambridge, 1731. He was a representative from Braintree to the General Court, Judge of Suffolk Court of Common Pleas,

&c. He married his cousin Sarah Niles, of Kingstown, Rhode Island—died in 1804. Nathaniel and the late Samuel Niles, sons of Samuel Niles, Jr., graduated at Princeton College. The third and fourth sons, Jeremiah and Sands, and his daughter Elizabeth, died at South Kingstown at advanced ages.—*Extracted from Hobart's Historical Sketch of Abington.*

The Rev. Mr. Bridge was appointed by the Bishop of London, assistant minister to the Rev. Mr. Miles, the rector of King's Chapel, Boston. He arrived in March, 1699. In 1703, at the request of the vestry, Mr. Bridge proceeded to England in order to solicit subscriptions for the enlargement of the chapel, a measure made necessary by the increase of the congregation. A misunderstanding about this time arose between Mr. Miles and Mr. Bridge, which grew into a serious division, and threatened the peace and prosperity of the church. The Bishop of London (Compton) condemned the course of Mr. Bridge, and in his letter to the church says, "therefore I shall not be so earnest for his removal, otherwise than I am convinced it is impossible for him and Mr. Miles to live together in peace. I know his spirit is too high to submit to that subordination which is absolutely necessary he should comply with while he stays at Boston, so that I would by all means advise him to go to Narragansett, where he may have an hundred pounds per annum, sterling, besides what perquisites he may make upon the place, and then he will be his own master."

About the 1st of October, 1706, Mr. Bridge came to Narragansett. The wardens of King's Chapel spoke of him with regard and respect, and the Bishop promised him the continuance of his favor.

It however appears that Mr. Bridge, after his settlement in Narragansett, created a new difficulty, as we learn from the Bishop's letter to the officers of King's Chapel, dated in May, 1708, he says, "not being yet fully informed to what degree, and upon what grounds Mr. Bridge hath committed that insolent riot upon the church of Rhode Island." What is meant by the violent riot committed by Mr. Bridge upon the church of Rhode Island, alluded to by the Bishop, has not been ascertained.

Mr. Bridge did not remain long in Narragansett, but removed to Rye, in New York, where he was again settled in the ministry, and where he finished his earthly pilgrimage on the 28th of May, 1719.

The following obituary notice is from the Boston newspaper of June 1st, to 8th, 1719. "We have an account from Rye, in the government of New York, of the death of the Rev. Mr. Bridge, M. A., a presbyter of the Church of England, and minister of the gospel in that place, who died on Saturday, the 23d of May last. He was formerly, for many years together, one of the ministers of the Church of England in Boston, a religious and worthy man, a very good scholar, and a fine grave preacher; his performances in the pulpit were solid, judicious and profitable—his conversation was agreeable and improving. And though a strict churchman in his principles, yet of great respect and charity to dissenters, and much esteemed by them. He was bred at the University of Cambridge in England, and was about forty-eight years of age when he died, very much lamented."—*Extracted from Greenwood's History of King's Chapel.*

In 1722, the town of Kingstown was divided by act of the legislature into two towns, called North and South Kingstown. The church of the parish, built in 1707, fell on the North Kingstown side of the dividing line. The same edifice was, in 1800, removed to Wickford and is still used for divine service as St. Paul's church in North Kingstown.

In 1717, the Society for the Propagation of the Gospel in Foreign Parts, appointed the Rev. Mr. Guy, a missionary over the Narragansett parish. He continued until 1719, when, at his own request, he was removed to South Carolina.

The Rev. William Guy, in 1712, was appointed by the Society for the Propagation of the Gospel, an assistant minister to the Rev. Mr. Johnstone, in Charleston, South Carolina. In the same year, he was elected minister of the parish of St. Helen's, in Port Royal Island, in the same colony, and officiated in deacon's orders. In 1713, he returned to England, and received priest's orders, and the London Society appointed him their missionary at St. Helen's. The parish was very extensive, the whole nation of Yammosee Indians being included in it. He was diligent in the discharge of all parts

of his ministerial office. In the Indian war of 1715, he narrowly escaped being cut off by the Yammosees, by taking refuge on board of an English ship bound to Charleston, having abandoned all his effects—some fell into the hands of the Indians and were massacred. On account of this calamity, the Parent Society gave to the suffering missionaries a half year's salary, of thirty pounds each. After the desolation of the parish of St. Helen's, Mr. Guy was sent a missionary to Narragansett. He arrived in the latter part of the year 1717, and in the autumn of 1718, he returned to South Carolina on account of his health, and was soon after settled over St. Andrew's church, thirteen miles from Charleston. He continued their rector until his death, in 1751. He is reported to have been diligent in the discharge of his official duties, not confining himself to his own immediate people, but extending his ministrations to a considerable distance. So successful were his exertions, that the parishioners were induced to enlarge their church, while a subscription was raised for building a new one in a different part of the mission.—*Humphrey and Hawkins.*

The first entry in the church records is the following:

KINGSTOWN, in Narragansett, April 14, 1718.

At a meeting of the parishioners aforesaid, the following persons were elected for Church Wardens and Vestry, for the year ensuing, viz:

Mr. SAMUEL PHILLIPS, } *Church Wardens.*
" SAMUEL ALBRO, }

" CHARLES DICKINSON, }
" GABRIEL BERNON, }
" GEORGE BALFOUR, }
" THOMAS LILLIBRIDGE, } *Vestrymen.*
" JOHN KOLTREDGE, }
" THOMAS PHILLIPS, }
" JOHN ALBRO, }

On the same day, Messrs. Dickinson, Bernon, Koltredge, and Phillips were sworn into their offices, as were also the wardens. And Messrs. Charles Dickinson, Gabriel Bernon, Samuel Albro, Samuel Phillips, George Balfour, were appointed to go to Boston, with a letter from the vestry, in order to obtain a benefaction or contribution towards finishing the church of Narragansett. And Messrs. Phillips and Albro were also appointed to wait upon the gentlemen of Newport, in order to obtain the like benefactions.

In relation to Mr. Bernon's family, we find the following entry in the records at a subsequent period.

July 11, 1721. Four children were baptized at Providence, viz: Mary Bernon, and Eve Bernon, Anna Donnison, and Elizabeth Donnison, by Rev. Mr. McSparran.

Speaking of Mr. Gabriel Bernon, the work styled "The Huguenots in France and America," says

"The records of the Huguenots contain no memorials more interesting than those which relate to this excellent man." "The subject of this sketch, Gabriel Bernon, was a protestant merchant, of an ancient and honorable family of Rochelle, where he was born, April 6th, 1644. * * He was the son of André Bernon and Susanne Guillomard, his wife. His zeal in the Protestant cause had rendered him obnoxious to the authorities for some time previous to the revocation of the edict of Nantes; and he was two years imprisoned. There exists in the family a small edition of the Psalms, entitled 'Pseaumes de David, mis en rime François, par Clement Marot et Theodore de Bèze.' Tradition states that this was presented him by a fellow prisoner. This was printed in its minute form, to

enable its persecuted owners the more readily to secrete it in their bosoms, when surprised at their simple devotions."

"Gabriel Bernon left his native city and took refuge in England, just before the revocation of the edict of Nantes. He was like the prudent man in the scriptures, 'he foresaw the evil and hid himself.' In his native country nothing met his ear but threats and imprecations; and as was the case before the massacre of St. Bartholomew, even the pulpits propagated the maxims, 'that faith need not be kept with heretics; and that to massacre them was just, pious, and useful to salvation.' Bigotry reigned; mercy had veiled her face; and the choice of the three great evils, thus fell to the poor Huguenot, expatriation, death, or recantation, worse than a thousand deaths. In leaving France, Gabriel Bernon must have been subjected to great trials. He left brothers and every thing that could render life desirable. But all these sacrifices he counted as dust, in comparison to liberty of conscience. He remained some time in England. A notarial certificate of denization, still preserved, together with many other manuscripts, bears date, London, 1687. He came to America soon after;" to Providence in 1698, and then removed into "the Narragansett country, where the ruins of his house still exist." He purchased several tracts of land in North Kingstown, was elected one of the vestry of St. Paul's, in 1718, and in the succeeding year returned to Providence. Previous to his first arrival in Providence, "he vested part of the property he brought with him from France, in a plantation at Oxford, Massachusetts. His title to this estate was afterwards most unjustly disputed. From a plan drawn by himself, it appears that it measured two thousand six hundred and seventy-two acres, and was estimated to be worth £1000. This he hoped, would prove a solid investment."

The following documents will serve to show to the descendants of the Huguenots in this western world, the perplexities and embarrassments that the early settlers and pioneers of civilization had to encounter. They well merit a record on our pages as exhibiting the bright example of a Huguenot who willingly abandoned the luxuries and refinements of the "old," and fled to the shores of the "new world," then an inhospitable wilderness, for the pure purposes of enjoying the privilege of worshipping his God agreable to

the dictates of his conscience. These documents, too, will probably present to the many respectable families in Rhode Island, which are lineally descended from him, the only veritable sketch they will ever possess of the eventful life of their distinguished ancestor.

It appears that Mr. Bernon had petitioned the royal council, in Boston, for assistance against the ravages of the Indians, on account of the many taxes, &c. he had paid the king, and for services he had rendered the country in various ways. Instead of the assistance prayed for, Joseph Dudley sent him a captain's commission, and he was desired to defend himself; build forts, &c.

Boston, July 7th, 1702.

Mr. Gabriel Bernon:

Herewith you have a commission for Captain of New Oxford. I desire you forthwith to repair thither and show your said commission, and take care that the people be armed, and take them in your own house, with a palisade for the security of the inhabitants; and if they are at such a distance in your villages, that there shall be need of another place to draw together in case of danger, consider of another proper house, and write to me, and you shall have order therein. I am, Your obedient Servant,

J. Dudley.

A further brief and interesting outline of additional difficulties and perplexities respecting the New Oxford estate is set forth in a printed memorial, addressed by him to the Royal Governor and Council of Massachusetts.

## THE HUMBLE PETITION

OF

GABRIEL BERNON,

Of New Oxford, in New England,

TO HIS EXCELLENCY,

SAMUEL SHUTE, Esq.

*Gabriel Bernon*, one of the most ancient families in *Rochelle*, in *France*, begs of your excellency and honor graciously to assist him in his great necessity, and that your excellency and honors would be pleased to take into your wise consideration:

That your petitioner, upon the breach of the edit of *Nantes*, to shun the persecution of *France*, fled to *London;* upon his arrival, *Teffereau, Esq.*, treasurer of the Protestant Church of *France*, presented your petitioner to the honorable, the Society for the Propagating of the Gospel among the *Indians* in *New England;* of which Mr. Thompson, the Governor, offered to install him in the said society, and offered him land in the Government of the Massachusetts-Bay

Whereupon one *Isaac Bertrand du Tuffeau* desired your excellency's and honor's petitioner to assist him, the said *Bertrand du Tuffeau*, to come over to New England to settle a plantation for their refuge; which he did, by advancing unto the said *Tuffeau* the sum of *two hundred pounds* sterling; and since *three hundred pounds eight shillings* and *ten pence:* which, with the exchange and interest from that time, would amount to above *one thousand pounds.*

The said *Isaac du Tuffeau* being arrived at *Boston*, with letters of credit from *Major Thompson* and your humble petitioner, delivered them to his late Excellency *Joseph Dudley, Esq.*, and the Hon. *William Stoughton, Esq.*, deceased, who did grant to the said *Du Tuffeau* seven hundred and fifty acres of land for the said petitioner at *New Oxford*, where he laid out or spent the abovesaid money. Furthermore, the said *Du Tuffeau* did allure your excellency's and honor's petitioner, by exciting of him by letters to come to *Boston*, as he can show.

The said *Du Tuffeau* being (through poverty) forced to abandon the said plantation, sold his cattle and other moveables for his own particular use, went to *London*, and there died in an hospital.

Your excellency's and honor's petitioner being excited by letters of the said *Tuffeau's*, shipped himself, his family and servants, with some other families, as can be made to appear; and paid to Captain *Foyle*, and Captain *Ware*, passage for above forty persons. Your excellency's and honor's petitioner being arrived at *Boston*, presented letters from *Major Thompson*, afore-mentioned, to the above said *Dudley* and *Stoughton*, *Esqrs.*, who were pleased (besides the seven hundred and fifty acres that were granted to *Bertrand du Tuffeau* and your humble petitioner,) to grant to your petitioner one thousand seven hundred and fifty acres of land more; and for a more authentic security, his late excellency and honor was pleased to ac-

company me to *New Oxford*, to put me in possession of the said two thousand five hundred acres of land, which I have peaceably enjoyed for better than these thirty years last past, having spent above two thousand pounds to defend the same from the *Indians*, who at divers times have ruined the said plantation, and have murdered men, women, and children.

Your excellency's and honor's petitioner does now most humbly represent, that the inhabitants of *New Oxford*, do now dispute my right and title, in order to hinder me from the sale of the said plantation, which would put me to the utmost extremity, being now near eighty years of age, and having several children by my first wife, and so seeing children of my children—I have since married an English woman, by whom also I have several children, all which have dependence (under God) for a subsistence on me, after I have spent more than ten thousand pounds towards the benefit of the country; in building ships, making nails, and promoting the making of stuffs, hats, and rosin, &c.

Your petitioner, therefore, doth most humbly beg your excellency and honor's compassion; and that you would graciously be pleased to grant me such titles as may confirm to me and mine the said two thousand five hundred acres of land without any misunderstanding, clear and free from any molestation either from the inhabitants of the said *New Oxford*, or any pretensions of the above said *Bertrand du Tuffeau*, so that I and mine may either dispose of, or peaceably and quietly live upon, the said plantation of *New Oxford;* and your petitioner shall ever pray for, and devote himself to your government, begging leave to assure you, that he is,

*May it please your Excellency's and Honors,*

*Your most Dutiful and Obedient Servant,*

GABRIEL BERNON.

The zeal for the cause of religion still continued, and we find him earnestly endeavoring to establish an Episcopal Church in Providence. Some delays occurred that gave rise to the following correspondence between Mr. Bernon, the Rev. Mr. Honeyman, of Newport, and the Rev. Mr. McSparran, of Narragansett.

KINGSTOWN, July 2d, 1721.

MR. BERNON:

Pursuant to your request and my appointment with Collector Ray, I've determined to be at your house the 10th of this month, and to preach and baptize your children on Tuesday, so that you may notify as many as you please, particularly Mr. Nathaniel Brown, of Kittlepoint, your messenger to me. I had your favor of the last post, which I shall have opportunity to discourse with you of at your house. I have enclosed two European letters to a friend of mine which I hope you'll carefully forward. This, in haste, accept from, sir,

Your very humble servant,

JAMES. MCSPARRAN.

To GABRIEL BERNON.

[LETTER FROM THE REV. JAMES HONEYMAN TO GABRIEL BERNON, AT PROVIDENCE, RHODE ISLAND.]

SIR:—I am favored with yours of the 21st instant, and am very glad to find therein your zealous concern for settling the Church of England in your town. You, no doubt, remember, that, at our first discourse on that subject, I frankly and generously offered my service to go there, and preach and baptize any persons or children that wanted to be admitted to that sacrament; which offer, you know, was rejected. However, if there be any still that desire me to go thither upon that design, I shall be always ready to comply with any motions that may advance the interests of religion, according to the doctrine and discipline of our church. I am very sensible the Presbyterians are very forward and earnest in their applications and endeavors of having their way of worship established among the people of your town, but then, if the people are not willing to receive it, I wish they would testify their dissent under their hands, as also their desires to have a church settled among them. As for Colonel Whipple, I am a stranger to him, and by consequence can have no influence over him. And, indeed, the season is so far advanced for this year, that there can be hardly any essays made before the spring, and then, if there be any prsopect of encouragement, I hope I shall not be

wanting to my duty. As for what relates to Mr. Powel, you cannot be insensible of the pains I took to procure a reconciliation. I shall, therefore, now only observe unto you, that the most of the duties of mankind are reciprocal; for instance, there are mutual good offices between ministers and hearers, parents and children, and therefore, as we expect our children should treat us with duty and observance, we must also consider that there is due from us to them affection, maintenance, and what else belongs to the paternal relation. I shall now conclude by assuring you that I am,

Your very humble servant,

Signed, James Honeyman.

Newport, in Rhode Island, Sept. 25th, 1821.

To Mr. Gabriel Bernon:

*Kind Sir*—I received your's of the 29th September, unsealed. I rejoice you continue zealous and forward to promote a Church of England in your town, wherein if there were any motions made, I assure you, I should not be the last nor most inactive, in promoting, according to my small interest and influence, that great and good work.

Mr. Honeyman never mentioned anything to me about it, nor is it practicable for me to begin such an affair; considering I am become the mock of malice by the the steps I have taken in the like affair at Bristol.

However, if you'll sound your people's inclinations and purposes respecting the same, and this I conceive as it is a critical, so in my mind it is a proper juncture for such a motion, considering the progress the Presbyterians (as they are called) are making among you; I say if you sound your neighbors inclinations and see what they would rather, or rather what they will do, and acquaint me therewith, I shall be more capable of giving my poor advice and concurrence.

When I go to Swanzey, your way, I have not determined, but whenever it is, if nothing prevents, will do myself the honor to wait on you. In the mean time, I recommend activity to you in the laudable affair, the memory whereof will be savory, and reflect honor upon your posterity, as well as contribute to make your latter end more deservedly famous than your beginning could possibly be.

I am, with prayers to God for the settlement of a church at Providence, and the welfare of you and yours, with all due respect for yourself, and lady and family, kind sir,

Your most obedient and humble Servant, in all I may,

JAMES MCSPARRAN.

NARRAGANSETT, October 5th, 1721.

NEWPORT, in Rhode Island, June 1st, 1722.

SIR:—I propose, by divine assistance, to preach in your town upon the seventeenth day of this instant, being the third Sunday of the month; whereof I desire you to inform the people, especially those that wish well to our church, that they may then give their attendance.

I also design to take my turn with some of the brethren to come and preach unto you, until you have a more constant supply, and use my utmost endeavors that you may have a church settled among you.

My humble service to your lady. I also desire you will give my respects to Colonel Whipple, though unknown, and in my name desire his countenance to our good design.

I am, sir, Your most humble Servant,

JAMES HONEYMAN.

TO MR. GABRIEL BERNON, in Providence.

ANSWER TO THE ABOVE LETTER.

SIR:—Your proposal, by the Divine assistance, to preach to us the seventeenth day of this instant, will be very acceptable to the people, especially to those that wish well to our church; they promise to give their attendance.

Lieutenant Whipple, son of Colonel Whipple, hath taken upon him to find a convenient place to preach. I have presented your respects to Colonel Whipple in presence of Mr. Jenks, our Lieutenant Governor, and I have showed your letter to Judge Waterman, a man of very good parts, and a sober and religious man; these I reckon the three chief men of our town.

I hope and desire, with passion, that your honor should be better

accommodated with those three gentlemen for settling the Church in our town of Providence, that I look to be for the glory of God, the honor of the English Nation, the good and advantage of the town, and the greatest satisfaction to our august King George, to bring his people to serve God according to the Reformation, under Edward the VI. and the Queen Elizabeth, &c.

The gentlemen, Minister and Presbytery of the government of Boston and Connecticut, are very busy to promote and advance their cause, and preferred to build their meeting in our said town. If they are for the glory of God in Heaven, peace in earth, good will amongst men, they should agree with the Church of England, or give as good reason for their separation from the Church of England, as the Church of England gives for their separation from Popery.

My wife returns her service unto you, and offers such poor lodging as we have. My respects to your lady.

I am your most humble servant,

GABRIEL BERNON.

PROVIDENCE, June 4, 1722.

MR. BERNON:

I wrote the 11th instant, on my return from Bristol, I would preach for you, but hearing that Mr. Honeyman will be with you next Sunday, and that Mr. Orem is gone to Boston, I have put off my journey; therefore, I pray you excuse me from my promise at this time. I should be glad at any time to render your town any service. I am now in haste, and have only time to assure you that I am, with all due respects, sir,

Your very humble servant,

JAMES MCSPARRAN.

NARRAGANSETT, June 15th, 1722.

PROVIDENCE, July 4th, 1722.

SIR:—Since my return from New York I have received your letter. I shall be glad at any time to have the honor to have you and Mr. Dickman call upon me. I have also your's of the 15th to answer, and give me leave to tell your honor that Mr. Honeyman hath

promised next Sunday, 8th July, to exchange with Mr. Orem, Minister of Bristol, and the Sunday following, 15th instant, to come to our town of Providence to preach to us.

And if your honor, to take your turn, and come on Sunday after, the 22d July, let us know it; and I shall warn the people to submit our duty to you. Pray excuse my liberty. I remain, with respect,

Your most humble servant,

GABRIEL BERNON.

Last Sunday, first July, Mr. Picket did preach in our town of Providence to the edification of the people, and Sunday, the 8th. We have some hope to see you on Sunday, the 22d.

PROVIDENCE, 5th July, 1722.

SIR:—Your fervent affection for the church is to be imitated. Wherefore I have inclosed a copy of my letter to Mr. McSparran, and I do not know what his honor will be pleased to do, and I hope you will tell me; and also if we may expect, Sunday the 15th instant, to see you according to your promise. My great inclination is to follow your fervency, and to be, with respect,

Your most humble servant,

GABRIEL BERNON.

PROVIDENCE, the 5th July, 1722.

SIR:—I return my thanks for the favor of your's of the fifth instant. Mr. Orem, of Bristol, has promised to be with you next Sunday, the 15th of this month; and the Sunday fortnight after that, namely, the 29th of this month, you may, with God's help, depend upon my preaching in your town. As for Mr. McSparran, you may invite him as you think fit, providing he don't interfere on those days, nor such as we may for the future appoint in coming unto you. My service to Colonel Whipple, and tell him I shall be glad, when I come to Providence, to see the success of his zeal and your's, in getting subscriptions for building your church, in which, I hopes you have, with him, already made some considerable progress. My respects to your good lady, whom I heartily thank for her great

civilities to me when I was last at Providence. I am, with very great esteem, sir,

Your most obedient and humble servant,

JAMES HONEYMAN,

NEWPORT, in Rhode Island, July 10th, 1722.

Pray, sir, observe that next Sunday Mr. Orem is to be with you, and that on the 29th instant I fully design, life and health permitting, to be at Providence.

MR. BERNON:

*Sir*—I this day received your's of the 4th of this current July, and for answer, you may depend upon my coming to assist you at Providence on Sunday, the 22d of this month, if God in His Providence permit. Mr. Orem told me he purposed to be with you on the 15th. As for my part, none shall be readier to serve the interests of the church in your town than I shall be, according to my capacity and opportunity. I pray God to succeed your undertaking in this affair, and pour his blessing upon you and your family—to whom remember me. I am in haste, and have only time to assure you I remain, with due regard, sir,

Your most humble and obedient servant,

JAMES MCSPARRAN.

KINGSTOWN, in Narragansett, July 12th 1722.

P. S.—Give your people notice to meet at the usual time and place. J. M. S.

NEWPORT, September 6th, 1722.

SIR:—I return you my hearty thanks for your's of the 4th instant, so full of expressions of kindness and civility. I earnestly desire you will be pleased to testify your respects for me by showing your favored countenance to this young gentleman, Mr. Usher, the bearer; who, I doubt not, by his virtuous life and agreeable conversation, will deserve it. If he gives full content and satisfaction, so that your people think him a proper person to be settled in your town, as I verily do, I shall readily concur with them in recommending him, and representing your state and condition to the Honorable Society and the Bishop of London. My praying your

care of this gentleman, together with my respects for yourself, lady, and family, concludes me

Your most obedient and humble servant,

JAMES HONEYMAN.

MR. GABRIEL BERNON.

[THE ANSWER TO THE ABOVE LETTER, WITH THE APPROBATION OF THE GENTLEMEN OF OUR TOWN OF PROVIDENCE, IN THE "BEGINNING AND BIRTH OF THE CHURCH OF PROVIDENCE, 21st SEPTEMBER, 1722. } OF THE CHURCH OF ENGLAND.

SIR:—I have your's of the 6th instant before me. Give me leave, sir, without any compliments, to tell you that I do not deserve nor desire thanks for my expression of kindness and civility, or for anything I can do for the church, and I may say, that the veneration I have for the Church of England is so great, that all I can do, certainly my duty will fall short to the church. Excuse me for waiting to this day, 21st of September, to return my respects to you, for I could not do it without communicating with the gentlemen of our town and our neighbors, concerning the young gentleman, the bearer of your letter; he may be as you say, of a very virtuous life, and very agreeable, and good conversation, to give full content and satisfaction to the people of our town. As you say, you believe him to be a proper person to be a settled minister of our town, and that you will verily and readily be glad to concur with our town in recommending him, and representing our state and condition to the Honorable Society and the Bishop of London. For answer, I have great respect for Governor Usher and his lady, his father and mother, and I was glad to receive the young man in my house for a month or six weeks at your request, and for the great consideration I have for his father, and mother, and himself.

But, sir, the consideration of the church and the consideration of our friend are two things, and if the gentleman was my own son, with all the proper virtues your honor recommends in Mr. Usher, it would be against my conscience to propose him for minister of our town of Providence, and you know as well as we, that a great building and a young gentleman don't make a church. And you are, sir, as sensible as we, that self-love, partiality, and consideration of

persons' pride, are the antipathy of the true Church, reformed from Rome, and chiefly in this occurrence of time, when our town is without any settlement, and we must have no partiality in the settling of a true Church.

And, sir, to be plain with you, we did not think that the coming of the gentleman, Mr. Usher, would hinder you, Mr. Orem, and Mr. McSparran from coming to administer the sacrament, and promoting the church in our town, as you did promise to take your turn.

And besides, it is necessary to consider, with all wisdom, that we have, in our town, learned men. Let them be Popish Churchmen, Presbyterians, Protestant Quakers, or Antinomians—and if there be some Profanes, that hold no religion at all—we have a great many worthy gentlemen that apply themselves to read the Holy Scriptures, and are very well able to give an account of their faith; as for instance:

Mr. Jenks, our Lieutenant Governor, by his answer to William Wilkinson, the greatest preacher among the Quakers, and Mr. Samuel Wilkinson, the old man, deserves respect for his erudition in divine and civil law, historical narrative, natural and politic; and you may see by the letters of Mr. Jonathan Sprague, Richard Waterman, Harris, and several gentlemen, by their answers to Mr. John Danforth, Peter Tacher, Joseph Belcher, ministers commissioned by the Association of Presbyterian Ministry, gentlemen of New England.

We have also Mr. Winsor, Mr. James Brown, Mr. Hawkins, of the Anabaptists Church, and great preachers; and their auditors, Mr. Outram, mathematician, Mr. Tillingart, Power, and Harris, merchants—all sober men, that can learn and teach things by true demonstration, that may come to the Church of England, as already Mr. Joseph Brown, captain experimented, and well known by his good service to the country of Massachusetts and all New England, that hath bought already the rites and ceremonies of the Church of England, and a great many other gentlemen, very willing and affectioned to the Church of England. Mr. Nathaniel Brown and his brethren, that hath given and favored us the ground to set this church upon.

Sir, we can't well settle the Church of Old England in our town

of Providence without one learned minister of good erudition; and we desire that he should be an Old England gentleman minister, with probity to reconcile worthies, good neighbors, and fellow-citizens, in love and respect one for another, by a right charity and right understanding, &c.

So we intend, as soon as possible, to make our application to the Honorable Society, and to his grace the Lord Bishop of London, and we pray you, sir, and all our friends, whom we must first inform of our circumstances and capability, and our Church of Providence shall pray for them that will help us. So you must excuse us if we can't make any agreement or condition with the young gentleman, Mr. Usher. We believe that he will do very well to go to Old England, to be ordained minister if he can; for there will be other towns than ours that will want ministers; and we want in sincerity and probity to have a good minister from Old England. So we are plain to you, be plain with us; and, sir, we thank you for what you have done already for our Church of Providence in Newport—we hope you will do the same in Boston, Bristol, Narragansett, and anywhere, for the honor and love of the Church of England. My wife and family thank you for your civility, and return theirs. Respects to you and your worthy family from myself. Sir,

Your most humble and most affectioned servant,

GABRIEL BERNON, Providence.

To Rev. JAMES HONEYMAN.

[LETTER TO G. BERNON.]

SIR,—I have just received your's of the 21st inst., whereby I perceive you have misunderstood my zeal to serve you in proposing Mr. Usher's giving you an experiment of his conversation and abilities, for he is as great a stranger to me as he is to you, nor had I any interest in the world to serve him, and it is perfectly equal to me, whether you receive or reject him: only, I must be plain to say, that, though I acknowledge your town wants a minister of great virtue, and good erudition, yet I think it a little too soon to insist upon such terms; whereas it is not certain whether you shall have any one at all or no; and it seems to me that, unless some more prudent measures be speedily taken, than I find are yet concerted amongst you, you may be without a minister for some considerable time.

I have hitherto done my utmost to express my concern for, and advance the interest of your church; but if my endeavors have been mistaken, I shall be more cautious and reserved for the future. The distance of the place, and the drawing nigh of winter, make it uncertain when I shall take any more turns to Providence, in the mean time, my respects for yourself, lady and children—conclude me,

Sir, your most humble servant,

JAMES HONEYMAN.

NEWPORT, in Rhode Island, September 28th, 1722.

[ANSWER TO THE FOREGOING.]

7th October, 1722.

SIR—By your's of the 28th inst., we see you have our's of the 21st., whereby you perceive we have misunderstood your zeal to serve us in proposing Mr. Usher for minister of our town. We assure you we have all respect for your zeal to help us, in promoting the building of our church in Providence town, and we pray you to continue the same zeal.

As it is the same to you in proposing Mr. Usher, and it is perfectly equal to you, whether we receive or reject him, as you say positively, why should you be displeased? Mr. Usher is more free to go to the University of England, at this present, than to be accepted as our minister; and as he is so young, for time to come he may be able for the ministry. And as you are plain to us to acknowledge that our town wants a minister of great virtue and good erudition, give us leave, good sir, to do our utmost to try to have such an one, and join with us to pray God to send us such one for the glory of God, the honor of the church, and the edification of our town. For, as our town hath been almost a hundred years without a minister, persecuted by the Presbyterian minister, it is better for us to stay six months or one year more, and have a good and able minister, than to have an unable one.

You say it is a little too soon to insist upon such terms, when it is not certain that we shall have any one at all, as no one hath been offered to us beside Mr. Usher; but we believe it more prudent first to give to the honorable Society our circumstances and capabilities, and depend on them to fit us. They know better than we who shall

be most proper for us, and as we claim as of the Church of England, we desire to be under the Church of England.

But it seems to you that unless some more prudent means be speedily taken, than you fear are now concerted amongst us, that we may be without a minister for a considerable time. But our Providence town will trust God's good providence, and not be too hasty.

We believe that you have done your utmost for advancing the building of our church, and we shall be glad if you be pleased to concur with us in all the prudent measures. London was not built at once.

But you say, if your endeavors have been mistaken, you shall be more cautious and reserved for the future; and we may tell you for the future, we hope we shall have a better understanding, but whatever happens, we will have respect for your honor, for Mr. Orem and for Mr. McSparran. We acknowledge that it is a great deal of trouble for you three gentlemen to supply us of your ministers, and to administer to us the sacraments, and that the winter is coming on. But let nothing discourage us in the undertaking of good works, and if we are unworthy, and not able to reward you, God is the remunerator, and requites all them that do good, and the church shall acknowledge and reward your deeds, and be glad to help us, as a good mother her children. So let none of us be discouraged, and let us join together with sincerity, integrity, and with all probity, and nothing can hinder us to go forward. Assuring you of our respect,

Sir, your most humble and most affectioned servant,

GABRIEL BERNON,

With the approbation of the Church of Providence.

I return my respects unto you, and your lady and family, and myself and family will be glad to see you at our house at any time when you and yours will honor our town of Providence.

[LETTER FROM GABRIEL BERNON TO THE SECRETARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.]

SIR—We have received your letter of the 20th July, and we see that the venerable and Honorable Society for the Propagation of the Gospel in Foreign Parts, have appointed the Rev. Mr. Pigot, late

minister of Stratford in Connecticut colony, to be Missionary to our town of Providence.

We are, to the highest degree, sensible and thankful for their speedy compliance, charity, generosity, and benevolence. We beg for their continued favor, with all respect, submission, and humility, as they are a good mother to the churches, to be pleased to let us represent our poor condition, for we are like children to parents, that want all their cares and assistance. And let us publish that our Providence town was first settled by Mr. Roger Williams and other gentlemen, banished and persecuted by Boston and Salem people for their religion, and kindly received by the savage Indians, for which our town was named Providence, and all our hope is in God's providence for that, we have built a church that we have named King's Church, where we intend to obey, serve, and adore God, according to the Protestant Religion, and the Reformation by Edward VI., Cranmer, and the blessed Queen Elizabeth.

The gentlemen, Presbyterian ministers, are very busy and urgent to come into our town of Providence to preach; they come often from Massachusetts and Connecticut governments, to solicit us to be our ministers, and they have sent us several letters; they did raise a meeting house the other side of our river, to their charge and cost—that they have pulled down to build a big and greater, on our side of our river, that is not finished, so they preach in any house where they can, and for all that, they get but little ground.

Mr. Pigot may be a worthy gentleman, fit minister for our town, and for whom we have respect; he hath married a lady of a good family, with fine land in the bound of Warwick, where he is building a house, twelve miles from our town. Warwick is a considerable town, betwixt his plantations and ours.

Our great business is to represent that we are, in our town of Providence,* ten thousand persons, besides the people round about us, belonging to Massachusetts government, that are willing to conform to the National Church Episcopal of England. So we want the whole and entire ministry of a minister, and he shall have employment enough to accomplish his mission. And then we shall do

* It will be remembered that at this time, the *town* of Providence included all Providence *County*.

our utmost to contribute to his salary according to our ability—it is to be considered, that at present, we are but few that promote and maintain the church, a great many incline to it—all things go well for a beginning.

Sunday last Mr. Pigot did administer the sacrament in our church, but all was not finished; on Monday following, we elected a vestry, to the satisfaction of all them that compose the church. The same day, Mr. Pigot went to Stratford to fetch his family. On his return, we shall see what step he will take to settle amongst us, and we shall give an account to the illustrious Society.

Sir, to be short and plain, all the world is in great consternation at present, at Popery's arbitrary power. Roger Williams, and all those that have settled in our Providence town, have been persecuted, bruised, and banished out of Massachusetts government, for not submitting themselves to the arbitrary power of the Presbytery, and we fear nothing more than this arbitrary power of the clergy; (Power before Popery,) did ruin the world, and since Popery, the arbitrary power of the clergy hath ruined Europe; and it is plain, clear, apparent, and manifest, that the pretension of Popery, its arbitrary power, will ruin all the universe, if kings and legislators, (Christians,) do not maintain their right and authority against anti-Christians, &c.

We are in Providence town, settling the Church of England like children in infancy; we are afraid of the clergy's arbitrary power. A good and orthodox minister will dissipate and remove all fears, and we pray almighty God that Mr. Pigot prove so.

The charity of our benefactors will pardon our fears, if we are but faithful to the National Church of England, true, loyal, trusty friends, and true subjects to our blessed, sacred, and august King George, to maintain with all our hearts and souls the supremacy of his crown; and so we remain, with all veneration, subjects to the king, and to the eminent Society, faithful Episcopal churchmen, and unto you, sir, with respect,

Your most obedient and humble servant,

GABRIEL BERNON.

Providence Town, the 7th April, 1724.

We will extract a few more paragraphs from the work entitled "Huguenots," &c.

"Dean Berkeley, then residing at Newport, in a letter to Mr. Bernon, written in French, remarks, (after thanking him for his beautiful prose and his belle póesie,) 'Your reflections on the events of this world, show a very laudable zeal for religion and the glory of God.' Indeed, through all his trials, and they were many, Gabriel Bernon uniformly sustained the character of a Christian gentleman; in his own words, it was his 'most fervent desire to sustain himself in the fear of God.'"

"After Gabriel Bernon had established himself in Providence, he again visited England, where he was presented at court."

"The first wife of Mr. Bernon was a French lady, Esther Le Roy by name, a daughter of Francois Le Roy, of Rochelle. She had a number of children, who came with her to America. He married a second time in this country, to Mary Harris, the granddaughter of William Harris, who landed at Whatcheer with Roger Williams."

"The only son of Mr. Bernon died young, and he is now represented by the descendants of a numerous family of daughters, who may be traced in some of the most respectable families in Rhode Island. There are many memorials preserved of him, such as several carved chairs, a gold rattle, the Psalm Book before mentioned, and an ancient sword, bearing date 1414. The gold rattle, Psalm Book, and other articles, are in the possession of Willet Carpenter, Esq., of Narragansett, and the sword in the possession of Mr. Philip Allen, the carved chair in the possession of Mr Zachariah Allen, (the great-grand-children of Mr. Bernon.) His memory is respectfully cherished in the hearts of his descendants, who delight to dwell on the piety, learning, and sacrifices of their French ancestors. He died February 1st, 1736, in the ninety-second year of his age. His obituary notice was published in Boston, July 19, 1736, where he resided a short time before he came to Providence."

"On the first instant, departed this life, at Providence, Mr. Gabriel Bernon, in the 92d year of his age. He was a gentleman by birth and estate, born in Rochelle, in France, and about fifty years ago he left his native country, and the greatest part of his estate; and for the cause of true religion, fled into New England, where he has ever since continued, and behaved himself as a zealous Protestant

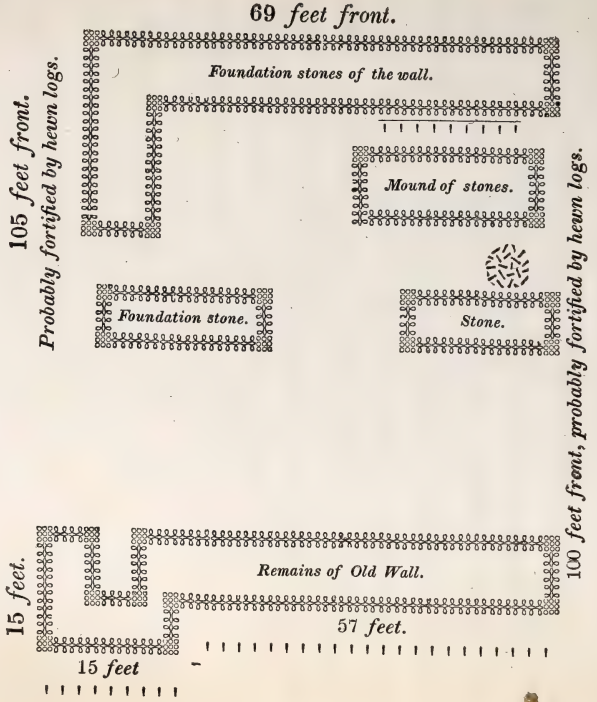
professor. He was courteous, honest, and kind, and died in great faith and hope in his Redeemer, and assurance of Salvation; and has left a good name among his acquaintances. He evidenced the power of Christianity in his great sufferings, by leaving his country and his great estate, that he might worship God according to his conscience."

"He was decently buried under the Episcopal Church at Providence, and a great concourse of people attended his funeral, to whom the Rev. Mr. Brown preached an agreeable and eloquent funeral sermon, from Psalms xxxix. 4."

"Gabriel Turtellot was also a refugee. He was born in Bordeaux, and came to this country with Gabriel Bernon, whose daughter Marie, he married. He died at sea. Several very respectable families in Rhode Island are descended from him." Jesse S. Tourtellot, a member of the Legislature from Gloucester, and cashier of the Franklin Bank, is a lineal descendant of the first emigrant. A number of Huguenot families came to Rhode Island soon after the revocation of the edict of Nantes. The Lucas, Ayraults, LeMoines, Chadseys, Tourjés, Tarbeaux, Frys, Nichols, were among them.

The ruins of the fort built by Gabriel Bernon, in the town of Oxford, Massachusetts, are still visible. They are situated on the declivity of a lofty hill, and continue to be designated by the neighboring inhabitants as the "Old French Fort." The adjacent stream bears also the name of "French River," to this day. The walls of the old fort have been mostly overthrown, and, in the ruthless spirit of modern improvement in our country, which spares not reverently the monuments of antiquity, the materials have been removed, and used in the construction of the adjacent fences of the lot in which the ruins are located. Sufficient of the foundation stones, however, remain to mark out the limits of the fort, as it was originally built, and a mound of them has been piled up in the works. The walls of one of the angles still present a salient, bastion-like appearance to the eye of the visitor, indicative of the palpable fact of the military design of this only remaining piece of masonry, that survives to stamp the recollection of the *Indian wars* on the memory of the present inhabitants of the peaceful hills of New England.

The following sketch will afford a view of the outlines of the "Old French Fort," as they at present exist.




REMAINS OF THE

# *OLD FRENCH FORT,*

IN OXFORD,

*In its present ruinous condition,*

*As sketched by Z. Allen,*

*In* 1846.

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*Originally constructed*

*For defence against the Indians,*

*BY GABRIEL BERNON.*

The last entry made in the church records, by Mr. Guy, is dated September 28th, 1718. From that date to April, 1721, the Rev. Mr. Honeyman, of Newport, occasionally performed divine services in the Narragansett Church, and administered the rights of baptism and the Lord's Supper.

On the 15th of June, 1720, the Society of St. Paul's, in order to procure the services of a missionary, sent three letters to Great Britain, one to the Lord Bishop of London, one to the Society for the Propagation of the Gospel in Foreign Parts, and one to the Hon. Francis Nicholson.* Pursuant to the request, the Rev. James McSparran was sent as a missionary to Narragansett. He arrived on the 28th of April, 1721.

At a meeting of the Vestry, in May, 1721, it was voted that, "whereas, April 14th, 1718, in the incumbency of the Rev. Mr. Guy, a Vestry meeting was held in the Church of St. Paul's, in Kingstown, in Narragansett, when and where Mr. Samuel Phillips and Mr. Samuel Albro were chosen Church Wardens for that year, and Mr. Charles Dickinson, Mr. Gabriel Bernon, and others were chosen Vestrymen; and now, whereas,

* Gen. Francis Nicholson commanded the expedition that reduced Port Royal and Nova Scotia, in 1710. In 1711, he commanded the land expedition to reduce Canada. He was the friend and patron of the Rev. Mr. McSparran. Soon after the year 1720, he was appointed by the crown, Governor of South Carolina, where he exercised an efficient government. He had previously been Lieutenant Governor of New York under Andros. He was the original founder and principal patron of Trinity Church, Newport.

by the removal of the said Mr. Guy, there hath been a vacancy ever since, until April, 1721, when the Rev. James McSparran, the Society's Missionary, took possession of said Church and commenced his ministerial office, there hath been no Vestry or Church meeting here; it is therefore agreed, and unanimously voted by the members of the Vestry, present at an appointed meeting for regulating and bringing into better order the affairs of the church in the aforesaid parish of St. Paul's, that the aforesaid Wardens and Vestry be continued in their respective offices and places until the next and more immediate proper season for entering upon a new choice."

Mr. Archibald McSparran, in a letter to the author, dated Philadelphia, March 19, 1842, says: "The McSparrans emigrated from Kintore, in Scotland, to Ireland at different periods; the principal branch of them settled at the village of Dungiven, in the County of Derry, in the north of Ireland. My grandfather, Archibald, was brought to Ireland from Scotland by his uncle, Archibald, a clergyman of the Presbyterian Church, about the year 1700, and settled at Dungiven. A large part of our family had come over long anterior to this. They were the first that erected grist-mills in that neighborhood, the *querns*, (hand grist-mills, and used before the invention of wind and water-mills,) being then only known there. At this time they possessed the best lands round the village. From this place some emigrated to America. One branch I have discovered, reside at Erie, Pennsylvania. The McSparrans are a branch of the McDonalds of the Isles, who were distinguished by different epithets. When McDonald was carrying on his wars with the king of the country, our forefather paid his own troops from a bag borne by the military highlanders, in form of an apron in front, called a sporran, and was called by the chieftain McSparran, or son of the

purse. Our forefathers have been on the disaffected side both in Scotland and Ireland, and, therefore, have been broken when we would not bend. When I received your communication, I thought you had been reading my Irish Legend, published in 1829. This work sold at ten shillings, British. You will find it in this country. It was in publishing this work that I became acquainted with Doctor McDonnell, to whom you saw my letter on Natural History. I have a small work on the Greek, which I wrote for schools and colleges, would be glad to have your advice regarding its sale or publication."

Mr. James McSparran, in a letter dated Erie, Pennsylvania, August 5, 1842, says: "I would inform you that my father's ancestors emigrated from Scotland to Dungiven, County of Derry in Ireland, prior to the persecution of the Protestants by King James. My father's grandfather's name was Archibald. He had a brother whose name was James. Archibald was the eldest son, and lived with his parents on the homestead. James received a classical education, and studied for the ministry, and was sent on a mission to Narragansett about the year 1720. He married a lady at the place where he settled. After remaining some time in the country, he went to England on clerical duties, accompanied by his bosom companion. He died shortly after his return to this country"

The same day it was unanimously voted that a letter of thanks be written by the Church Wardens to the Society, for sending Mr. McSparran as a missionary to them. It was read and approved, and directed to be sent by the first opportunity.

At this meeting of the Society, the Rev. Mr. McSparran exhibited the following exemplifications of canonical authority:

TRANLATIONS.

By these presents, we, John, by divine permission, Bishop of London, do make known unto all men, that

on Sunday, to wit, the twenty-first day of August, A.D., 1720, in the Chapel within our Palace of Fulham, in the County of Middlesex, we, the aforesaid John, Bishop as aforesaid, solemnizing by the protection of Almighty God the sacred rites of ordination, have admitted and advanced James McSparran, Master of Arts at Glasgow, beloved by us in Christ, many ways to us commended for his praiseworthy life, and the gifts of his character and virtues, and in the study and knowledge of good letters, learned and sufficiently entitled, and by our examiners examined and approved, to the sacred order of Deacons, according to the usages and rites of the Anglican Church, in this behalf wholesomely made and provided, and him have then and there duly and canonically ordained Deacon.

In testimony whereof, we have caused our Episcopal Seal to be set to these presents. Given on the day and year aforesaid, and in the year of our translation the seventh.

JOHN LONDON.

SEAL.

By these present we, William, by Divine Providence, Arch Bishop of Canterbury, of all England Primate and Metropolitan, do make known unto all, that on Sunday, to wit, the twenty-fifth day of September, A.D., 1720, in the Chapel in our Palace of Lambeth, we, the

aforesaid William, Arch Bishop as aforesaid, by the protection of Almighty God, solemnizing a general ordination have admitted and promoted James McSparran, A. M. in the University (Academia) of Glasgow, beloved by us in Christ, to us for his praiseworthy life, and gifts of character and virtues many ways commended, and in the study and knowledge of good letters learned and sufficently entitled, and by us and our examiners examined and approved, (he having first subscribed all things in this behalf of right to be subscribed, and having sworn to all things required to be sworn unto,) to the sacred order of Presbyter, according to the usages and rites of the Anglican Church, in this behalf wholesomely made and provided, and him then and there to the Priesthood have duly and canonically ordained.

In testimony whereof, we have caused our Arch Episcopal seal to be set to these presents. Given on the day and year aforesaid, and in the year of our consecration the fifth.

WILLIAM CANTERBURY.




LETTER MISSIVE.




We, John, by Divine permission, Bishop of London, to our beloved in Christ, James McSparran, clerk, health and grace.

We grant and convey by these presents to thee, in

whose fidelity, integrity of character, knowledge of letters, sound learning and diligence, we have full confidence, (thou having first taken as well the oath touching the acknowledgment of the supremacy of the Royal Majesty, according to the force, form, and effect of the statute of the parliament of the realm of Great Britain in that behalf, made and provided, as that concerning canonical obedience to us and our successors in all lawful and honorable things by thee to be paid and rendered; and having also subscribed the three articles set out in the thirty-sixth chapter of the book of constitutions or canons ecclesiastical, in the year of our Lord 1603, by royal authority published and promulgated,) our license and authority to discharge the ministerial office in the province of New England, in America, in the common prayer and other ecclesiastical services to the said office pertaining, according to the form prescribed in the book of Public Prayer, by the authority of the parliament of this illustrious realm of Great Britain, in that behalf made and provided, and the canons and constitutions in that behalf lawfully established and published, and not otherwise, or in any other manner; such license to continue only during our good pleasure.

In testimony whereof, we have caused the seal which we are wont to use in such cases to be affixed to these presents.

JOHN LONDON.

Given in our palace of Fulham, in the county of Middlesex, on the third day of October, 1720, and of our translation the seventh.

The Petaquamscut purchasers having laid off a tract of land containing three hundred acres, and marked it on their plat for the use of the "ministry," without designating which denomination it was intended to aid in the support of a minister, Mr. McSparran wrote to the Society for the Propagation of the Gospel in Foreign Parts on the subject; to his communication the following answer was received:

London, June 5th, 1722.

Gentlemen:—The Society for the Propagation of the Gospel in Foreign Parts, having been informed by a letter from Rev. James McSparran, their missionary among you, that three hundred acres of land have been formerly laid out in Narragansett for the ministry, which might be forever secured to your church, if you would raise a sum of money to reimburse the present possessor what he hath laid out upon it, which is represented to amount to one hundred and fifty pounds your money, the society have therefore ordered earnestly to recommend

Note.—"May 22, 1722. The Rev. James McSparran was married to Miss Hannah Gardiner, daughter of William Gardiner, of Boston Neck, in Narragansett, by the Rev. James Honeyman, of Newport, in St. Paul's Church." *Extract from the church records.*

to you the raising such a sum, for the purpose aforesaid, and they have the more reason to believe you will comply with the request, because you have always expressed your zeal and readiness (as much as in you lies,) to contribute towards the support of the society's missionary residing with you.

I am, Gentlemen,

Your obedient serv't.

DAVID HUMPHREYS.

TO THE CHURCH WARDEN AND VESTRY,

NARRAGANSETT.

Thereupon the vestry appointed Charles Dickinson in the character of *Questman*, or assistant, to be joined with the Wardens, to commence a suit for the recovery of the ministerial farm in the Petaquamscut purchase. Thus commenced a controversy which extended over a period of thirty years, upon the question which of the contending parties, the Episcopalians or Presbyterians, or Congregationalists, were best entitled to these three hundred acres of land given "to the ministry" by the Petaquamscut proprietors. A detailed statement of the various trials and of the testimony on both sides would occupy a volume. The amount in controversy was of minor importance. In the progress of the controversy, other than pecuniary considerations operated with great force. The Society for the Propagation of the Gospel had settled many Episcopal missionarise

in the colonies, particularly in the northern ones. In this movement, the Congregational clergy perceived a design on the part of the home government, to spread Episcopacy, and establish Bishops in the colonies. These considerations excited the jealousy of all other denominations, and strengthened the perseverance, and inflamed the ardor with which the suit was conducted. Before the trial terminated, almost all the Episcopal and non-episcopal ministry became involved in its vortex. Pamphlets were published on both sides. Many of them were not deficient in bitterness, and it is fortunate for the credit of both parties, that but few of them survived the fury of the contest.

The following brief statement of this irritating controversy contains all that antiquarian curiosity can desire at this distant day to know:

"In 1657, the chief sachems of the Narragansett country sold to John Porter, Samuel Wilbore, Thomas Mumford, Samuel Willson, of Rhode Island, and John Hull, Goldsmith, of Boston, Petaquamscut Hill, for sixteen pounds. Next year the sachem of Nienticut (Nyantic) sold some lands north of said purchase to the same purchasers. The whole purchase was about fifteen miles long, and six or seven wide. Afterwards they associated Brenton and Arnold—jointly they were called the seven purchasers.*

* Douglass' Summary.

"In 1668, five of the Petaquamscut purchasers (Porter being absent,) passed the following order; 'that a tract of three hundred acres of the best land, and in a convenient place, be laid out, and forever set apart, as an encouragement, the income and improvement thereof wholly for an *Orthodox* person, that shall be obtained to preach God's word to the inhabitants.' It would seem that no deed or more formal conveyance was ever made. It was surveyed out, platted, and the words '*to the ministry*,' entered on the draft.*

"From this proceeds the dispute, who is the *Orthodox* minister? By the Rhode Island charter, all professions of Christians seem to be deemed Orthodox; by one of the first acts of the Legislature, in 1663, all men professing Christianity, and of competent estates, and of civil conversation, and obedient to the civil magistrate, though of different judgment in religious affairs, shall be admitted freemen, and shall have liberty to choose, and be chosen officers in the colony, both civil and military.

"These ministerial lands not being claimed by any Orthodox minister, in 1702 Henry Gardner entered upon twenty acres of it, and James Bundy upon the remaining two hundred and eighty acres."

"Most of the grantees have been of the Church of England, but most of them fell off into an enthusiastic

* Potter's History of Narragansett.

sect called Gortonians, now extinct.* And some joined the Congregationalists in other places, and others proved to be attached to them." "Perhaps at that time there were no Presbyterians or Congregationalists in

* From Gorton their leader: this sect is now extinct—it did not long servive him. "Samuel Gorton came to this country from London. In one of his printed works he adds to his name the appellation of 'Gentleman.' In one conveyance he styles himself 'Citizen of London, clothier;' and in another, 'Professor of the mysteries of Christ.' He landed at Boston in 1636, and from that place removed in a short time to Plymouth. Here it seems his heterodoxy in religion was first discovered, and he was complained of and required to find sureties, and fined. From Plymouth, Gorton removed to Rhode Island, and shortly after settled in Warwick. In 1642 he was seized by Massachusetts forces, and was confined in prison. After his release, he returned to Rhode Island, and then went to England, and preferred a memorial respecting his treatment against Massachusetts. In 1646, he came back to Rhode Island and settled in Warwick.

"His religious opinions were peculiar. It is impossible, perhaps, for any one at this day fully to comprehend them. During his life they were the snbject of much speculation. His opponents imputed to him religious tenets which he repudiated; in many instances, what they considered necessary inferences from his opinions, though denied by him to be such, were without circumlocution, set down among his heresies. In a letter to Morton, in answer to reflections in his memorial, Gorton says:—'You declare that I have spoken words, or to that effect, that there is no estate or condition of mankind after this life. I do verily believe, that there is not a man, woman, or child, upon the face of the earth, that will come forth and say, that they heard any such words from my mouth. And I appeal to God, the judge of all secrets, that there never such a thought entertained in my heart.' The persecutions which he suffered for his religious opinions, did not lead him to be intolerant towards those who differed from him. That he was an enthusiast in his religious opinions, there can be no doubt, so were his opponents in theirs. Each defended his own opinions, and attacked those of his antagonists, with a bitterness that would not now be tolerated; and each should be judged, not by what we should now deem proper, but by what was considered so in their times. Nor does it appear, that difference of opinion, in matters of religion, excluded any from his benevolence or charity.

"Of the private history of Gorton, very little can be gleaned even from tradition. The following extract is from the manuscript itinerary of the late Doctor Ezra Stiles. It is the testimony of the last of Gorton's disciples, and must put to rest every doubt of Gorton's sincerity in his religious belief, and induce a more favorable estimate of his character:

Rhode Island; and at this time (1750,) it is said there are, in North and South Kingstown, more people of the Church of England than of the Presbyterians and Congregationalists."

In 1702, Mr. Niles, not ordained in any manner, preached in the said district for some time, but never had possession from Bundy of the two hundred and eighty acres. In 1710, he left

At Providence, Nov. 18th, 1771, I visited a Mr. Angell, aged eighty, born Oct. 18th, 1691, a plain, blunt spoken man, of right old English frankness. He is not a Quaker, nor Baptist, nor Presbyterian, but a Gortonist, and the only one I have seen. Gorton lives now only in him, his only disciple left. He says, he knew of no other, and that he is alone. He gave me an account of Gorton's disciples, first and last, and showed me some of Gorton's printed books and some of his manuscripts. He said Gorton wrote in Heaven, and no one can understand his writings but those who live in Heaven, while on earth. He said Gorton had beat down all outward ordinances of baptism and the Lord's Supper, with unanswerable demonstration. That Gorton preached in London in Oliver's time, and had a church and living of five hundred pounds a year offered him, but he believed no sum would have tempted him to take a farthing for preaching. He told me his grand-father, Thomas Angell, came from Salem to Providence with Roger Williams, that Gorton did not agree with Roger Williams, who was for outward ordinances to be set up again by new Apostles. I asked him if Gorton was a Quaker, as he seemed to agree with them in rejecting outward ordinances? He said, no; and that when George Fox, (I think,) or one of the first Friends came over, he went to Warwick to see Gorton, but was a mere babe to Gorton. The Friends had come out of the world, in some ways, but still were in darkness or twilight, but that Gorton was far beyond them, he said, highway up to the dispensation of light. The Quakers were in no wise to be compared with him; nor any man else can, since the primitive times of the church, especially since they came out of Popish darkness. He said Gorton was a holy man, wept day and night for the sins and blindness of the world—his eyes were a fountain of tears and always full of tears,—a man full of thought and study,—had a long walk out through the trees and woods by his house, where he constantly walked morning and evening, and even in the depth of night alone by himself, for contemplation and enjoyment of the dispensation of light. He was universally beloved by all his neighbors, and the Indians, who esteemed him not only as a friend, but one high in communion with God in Heaven—and indeed he lived in Heaven.—*Extracted from Staples' Gorton.*

Kingstown and settled in Braintree, in Massachusetts Bay.

"In 1719, George Mumford bought of Bundy the possession of the two hundred and eighty acres.

"Several inhabitants of the Narragansett country having petitioned the Bishop of London, and the Society for the Propagation of the Gospel in Foreign Parts for a Missionary, Mr. McSparran was appointed, in 1721, and Mr. Gardner delivered the twenty acres which he had possession of, to the Church of England incumbent. Mr. Guy, before Mr. McSparran's time, had been appointed missionary, but soon left it. Mr. McSparran, upon a writ of ejectment, in 1723, recovered possession against Mumford for the two hundred and eighty acres, grounded on the confirmation of 1679, and the laying out of 1693, the original grant of 1668 being secreted, was cast in two trials. He appealed to the king in council, but the Society for the Propagation of the Gospel refusing to meddle with the affair, the matter rested and Mumford kept possession.

"The Presbyterian incumbent minister, Mr. Torrey, the first incumbent of ordination, brought an action against Gardner for the twenty acres, but was cast, and Mr. McSparran, the Church of England minister, brought an action against Robert Hazard, the tenant of Torrey.

"In 1732, Torrey brought an action of ejectment against Mumford; both inferior and superior courts gave

it for Mumford; but upon Torrey's appeal to the king in council, the verdicts were disallowed, and possession ordered to the incumbent, Torrey, in 1734. The members of St. Paul's, Narragansett, April 7th, 1735, addressed the Society for the Propagation of the Gospel, &c., for their assistance in advice and expense, but to no purpose.

"In 1735, by advice from England, Mr. Torrey conveyed the two hundred and eighty acres, which he recovered of Mumford, to Peter Coggshall and five others in fee, and in trust for himself and his successors in the Presbyterian Ministry. The Trustees leased the same to Hazard for a few years.

"In 1737, the original deed of the ministerial land in the Petaquamscut purchase, which had been secreted, coming to light, Doctor McSparran, in behalf of himself and successors in St. Paul's Church, by the advice of his lawyers, Captain Bull, Colonel Updike, and Judge Auchmuty of Boston, brought a new writ of ejectment against Hazard, the occupant or tenant of the said two hundred and eighty acres, and was cast in the courts of Rhode Island, but allowed an appeal to the king in council."

Upon a full trial before the king, in council at Whitehall, the following judgment was rendered:

"At the Council Chamber, Whitehall, the 7th of May, 1752.

PRESENT,

*Their Excellencies the Lords Justices.*

| | |
|---|---|
| Arch Bishop of Canterbury, | Duke of Argyll, |
| Lord Chancellor, | Marquis of Harlington, |
| " Steward, | Earl of Holdernesse, |
| " Anson, the Chancellor of the Exchequer. | |
| Lord President, | Horatio Walpole, Esq., |
| Earl of Cholmondely, | Sir William Yonge, |
| " " Halifax, | " John Bushout, |
| " " Buckinghamshire, | George Dodington, Esq., |
| Lord Bathurst, | William Pitt, Esq., |
| " Edgecombe, | Sir George Lee. |

Upon reading, at the board, a report of the Right Honorable the Lords of the Committee of Council for hearing appeals from the plantations, dated the 2nd of this instant, in the words following, viz:

Their Excellencies the Lords Justices, having been pleased, by the order of the 10th of July, 1740, to refer unto this committee the humble petition of James McSparran, Doctor in Divinity, setting forth, among other things, that the petitioner is the complete incumbent, regularly licensed, of the Church of England, called by the name of St. Paul's Church, within the Petaquamscut purchase in the Narragansett Country, in his majesty's colony of Rhode Island; and as such has filled the said church ever since the year 1721, and had

the constant possession of part of the lands given for such a minister, and has defended his title thereto on repeated trials thereof. That on the 4th day of June, 1668, at a meeting of the partners in the said purchase, they drew up and signed a deed, or agreement, in writing, concerning the said purchase and the affairs thereof, whereby they gave and granted forever, three hundred acres of their said purchase for an Orthodox Minister, in the following words: "That a tract of three hundred acres of the best land, and in a convenient place, be laid out and forever set apart as an encouragement, the income and improvement thereof, wholly for an Orthodox person that shall be obtained to preach God's word to the inhabitants."

That on the 5th day of December, 1679, another deed was executed, whereby the said three hundred acres, for the ministry, was allowed and made good. That about 1692 a plan of the Petaquamscut purchase lands was laid out by Smith, a surveyor, and the words "ministry" ordered to be wrote upon the plan of said three hundred acres. That, on the petitioner's arrival there, he was put into and has ever since enjoyed, twenty acres, part of the said three hundred acres, as of right belonging to the said church. But Mr. George Mumford, who was in the occupancy of the remaining two hundred and eighty acres, refusing to deliver the same to the petitioner, he, in July, 1723, brought his

writ of ejectment against the said Mumford, to recover the same; but the original vote of the 4th of June, 1668, being concealed from the petitioner, he, for that reason only, failed in recovering said lands in that action. That Mr. Joseph Torrey, pretending himself to be an ordained settled preacher of God's word to the inhabitants of South Kingstown, of the Presbyterian persuasion, in June, 1732, brought his ejectment against the said George Mumford for the recovery of said two hundred and eighty acres of land, on trial whereof, he produced his said original vote of 1668. On trial of which action in the Inferior Court, the verdict and judgment was against the said Torrey, and in the Superior Court, a special verdict was found, *that if the said Torrey was an Orthodox Minister according to law*, then they found for him, otherwise for the defendant. On which special verdict, the said Superior Court gave judgment for the defendant against the said Torrey, both of which judgments, on an appeal, brought therefrom by the said Torrey, were by his majesty's order in council, reversed, and possession thereof was accordingly delivered by the said Mumford to the said Torrey, who assigned the same to six trustees, who leased the same to Robert Hazard, gentleman. That the said original vote of 1668 being now brought to light, the petitioner was advised it was his duty to support the rights of the Church of England, so far as to

have one real suit upon the whole title, whether the said two hundred and eighty acres did, or did not belong to the Church of England, as by law established. And in order thereto, the petitioner on the 2nd of December, 1735, sued out a writ against the said Robert Hazard, the terre-tenant, for the recovery of said two hundred and eighty acres of land, and afterwards filed his declaration before the Inferior Court of Common Pleas for King's County, in Rhode Island, setting forth the said original grant to an Orthodox person in 1668, and insisted on the petitioner's title thereto as incumbent of the Church of England, called St. Paul's, within the Petaquamscut purchase, and in right of his said church he being regularly licensed thereto. That the said defendant, Hazard, put in his plea and answer thereto, thereby insisting on two pleas in abatement, three pleas in bar, and finally on the general issue of not guilty. That on the 6th day of January, 1735, the said Inferior Court overruled both of the defendant's pleas in abatement, but at the same time barred the petitioners action upon the first of the pleas in bar. That the petitioner appealed therefrom to the Superior Court in Rhode Island, who overruled the defendant's first plea in bar, and consequently reversed the judgment of the Inferior court, but they likewise gave a like judgment in effect, for they finally barred the petitioner's action. That his majesty in council, on the petitioner's

application for that purpose, was pleased to permit him to appeal from the said judgment, which the court below had refused him, and on hearing that appeal his Majesty was pleased by his order in council of the 8th of March, 1737, to direct that so much of the Superior Court's judgment as barred the petitioner's action should be reversed, and that the defendant should restore his costs which had been taxed against the petitioner, and that it should be remitted to the said court to proceed to hear the results of the cause. That the said cause came on accordingly to be tried on its merits before said Superior Court, at their session which began on the 27th of March, 1739, but which was continued to the 2nd of April, following, when the jury found a verdict for the defendant, which the court accepted and gave judgment thereon, that the defendant should have and recover the petitioners costs, which was taxed at £19,12, 10. That the petitioner conceived himself greatly aggrieved by said verdict and judgment, prayed and was allowed an appeal therefrom to his Majesty in council. And the petitioner humbly prays that the last verdict and judgment of said superior court may be reversed, and set aside, with costs ; and that the defendant may restore to the petitioner the said £19,12, 10, the costs which the petitioner paid, and that judgment may be given for the petitioner to recover and have the possession delivered to

him of the said two hundred and eighty acres of land sued for, and for the defendant to pay the petitioner's cost, to be taxed by the proper officer of said superior court.

The lords of the committee, in obedience to their excellencies order of reference, did, on the 25th of last month, and again on this day, take the said petition and appeal into their consideration, and hear all parties therein concerned, by their counsel learned in the law, and do agree, humbly, to report to your excellencies as their opinion, that the said judgment of the said superior court should be affirmed.

Their excellencies, the lords justices, this day took the said report into their consideration, and were pleased with the advice of his Majesty's Privy council, to approve thereof, and to order that the said judgment of the said superior court to be, and it is hereby affirmed. Whereof the Governor and company of his majesty's colony of Rhode Island and Providence Plantations, for the time being, and all others whom it may concern, are to take notice and govern themselves accordingly.

W. SHARPE.

The decision of this cause was a noble instance, in the history of British jurisprudence, of the triumph of principle over the sectarian partialities of the judges. By the law of England, none were considered Orthodox

but those attached to the established church; but the king in council adjudged that the term "Orthodox" legally applied to all those who were sound in the doctrines of their own particular church, irrespective of Christian denomination. The jury having decided the fact, that the grantors were of the Presbyterian or Congregational denomination, the king in council determined that the meaning and intention of the donors, by the term *Orthodox* was, that the estate given should be appropriated for the support of the ministry of their own particular religious creed or persuasion; and this decision they made, notwithstanding a presbyter of the Church of England was the adverse party in the suit.

This estate, so long in controversy, remained in the possession of the Presbyterian or Congregational Society, yielding but trifling income, until a few years since, when it was sold. The proceeds now constitute a fund of over $5000, the yearly interest of which is appropriated to the support of the minister of the Congregational Church, established at Kingston.

The incessant theme of the Puritans had been, that they were persecuted in matters of religion, over which no earthly tribunal should have the control. To escape from taxation for the support of a spiritual tyranny, and to avoid assessments to maintain a ministry, whose rites and doctrines their consciences could not approve, "they bravely determined to quit their native soil,

to bid a final adieu to the alluring charm of the situation, and commit their future existence to that Almighty power, whose authority they dared not to infringe, and in whose protection they could safely confide. They tempted the foaming billows—they braved, they conquered the boisterous atlantic, and rested in the howling wilderness, amid the horrid caverns of untamed beasts, and the more dangerous haunts of savage men."* As an example of the inconsistency of human conduct, and to show how opinions change with the change of circumstances, the following entries are extracted from Dr. McSparran's church records.

"In Bristol, New England, Feb. 5th, 1722-3, were imprisoned twelve men, of the Church of England, for refusing to pay towards the support of the Presbyterian teacher there, viz: Mr. Nathaniel Cotton. Mr. McSparran being sent for to visit the gentlemen aforesaid, in prison, and in Mr. Orem's absence, preached in Bristol Church, Feb'y 10th.

"At a meeting of the Vestry, April 4th, 1723, a letter from the Rev. Mr. McSparran to the Lord Bishop of London, praying an order for our church furniture, which lies at Stratford, and begging that he would espouse the cause of the Church of England, at Bristol, where the Dissenters have lately imprisoned twenty persons, and distrained upon the estates of several

* Gen. Varnum's speech.

other churchmen for the payment of the rate to support their teacher, Mr. Nathaniel Cotton, was read and concurred in, and subscribed by all present.

"This March, 1724, are imprisoned, at Bristol, in the province of Massachusetts Bay, Captain Nathaniel Brown, one of the Church Wardens of Providence, Joseph Brown, and Mr. Carpenter, all of the town of Rehoboth, for refusing to pay towards the support of the teacher in that town, viz: Mr. Greenwood, which they refuse; supposing it criminal to contribute towards supporting schism, and a causeless separation from the Church of England. And I have inserted the same here, that the age to come may not forget the opposing spirit of New England Presbyterians; and what mercy and moderation the Church of England is like to feel at their hands, whenever they have the opportunity to lord it over her, as they have too much already in this country."

Showing "as is natural, to all zealots and bigots, they fell into the same error of rigidity, which they complained of upon their emigration from the Church of England. At a General Synod, at Newtown, near Boston, in 1637, eighty-two erroneous opinions were presented, debated and condemned; and by the general assembly, or court of the colony, some were banished, and fled to Rhode Island for safety."*

* Douglass's Summary.

Experience had taught that the tendency of synods, or religious assemblies was to establish an independent ecclesiastical influence, which might control the civil power; and that the clergy, "by their indiscreet zeal and sectarian heat, had rather increased than healed the distempers of the church." In Massachusetts, where synods represented and were supported by the great majority of the population, and that majority was directed and influenced by the ministry, they had exercised a degree of power dangerous to other denominations, who differed from them in religious opinion. Five synods had been holden, the first in 1637, and the last in 1687, with the permission or sanction of the civil authority. The first that assembled condemned eighty two errors of religious opinion, among which were the errors and heresies of the Antinomians and others, which occasioned the settlement of Rhode Island proper. The general court, upon the recommendation of the clergy, had enacted penal laws against Sectarians, inflicting the punishment of banishment or death, on those who differed in opinion from the dominant party. So great had been their intolerance in Massachusetts, especially towards the Quakers, that Charles II. ordered "all penal laws, relating to them, to be suspended."

The easy and lax administration of Lieutenant Governor Dummer was selected as a favorable time for

calling another synod, or clerical assembly. The ministers assembled in order to obtain a legislative enactment, to sanction their convocation; and to make the effort more imposing, they presented the following petition to the legislature. It was granted in council, but the house did not concur:

"To the very Honorable William Dummer, Esquire, Lieutenant Governor and commander-in-chief, &c.

To the honorable Counsellors; to the honored Representatives in the great and general court assembled in his majesty's province of Massachusetts Bay, and now sitting.

A memorial and address humbly presented of a general convention of ministers from several parts of the province of Massachusetts Bay. Boston, May 27th, 1725.

Considering the great and visible decay of piety in the country, and the growth of many miscarriages, which we may fear has provoked the glorious Lord in a series of various judgments wonderfully to distress us; considering also the laudable example of our predecessors, to recover and establish the faith and order of the gospel in the churches, and to provide against what immoralities might threaten to impair them in the way of gospel synods convened for that purpose, and considering that about forty-five years have now rolled away since these churches have seen any such conventions.

It is humbly desired that the honorable general court would express their concern for the great interests of religion in this country, by calling the several churches in the province to meet by their pastors and messengers, as in a synod, and from thence offer advice on that weighty case, which the circumstances of the day so loudly call to be considered.

*What are the miscarriages whereof we have reason to think the judgment of Heaven upon us, call us to be more generally sensible, and what may be the most evangelical and effectual expedients to put a stop to those, or the like miscarriages?*

This proposal we humbly make, in hopes that, if it be prosecuted, it may be followed by many desirable consequences worthy of the study of those whom God has made, and we are so happy to enjoy, as the nursing fathers of our churches.

COTTON MATHER,
In the name of the ministers
Assembled in their General Convention."

In council, June 3rd, read and voted that the synod and assembly proposed in this memorial will be agreeable to the board, and the Rev. ministers are desired to take their own time for said assembly. And it is earnestly wished the issue thereof may be a happy reformation in all the articles of Christian life among his

Majesty's good subjects in the province. Sent down for concurrence.

Another synod, under any pretext, would naturally excite an alarm, and upon hearing of the pendency of the preceding petition before the general court, the Episcopal clergy in Boston, fearing the effects of the contemplated convention, upon the prospects of the Church of England, and of resolutions to their prejudice, if permitted to assemble, filed the following memorial:

The memorial of Timothy Cutler and Samuel Miles, of the established Church of England in Boston, humbly presented to the Honorable William Dummer, Esquire, Lieutenant Governor of his Majesty's province of Massachusetts Bay.

To the Honorable his Majesty's Council and House of Representatives of the province in General Assembly, this 16th day of June, 1725.

Whereas, we have been informed that a memorial has been presented to the honorable court, and that the prayer of it hath already been granted by the Honorable his Majesty's Council, and is now depending in the Honorable the House of Representatives;

Therefore humbly beg leave to offer the following reasons against said memorial:

1st. The matter of petition being general respecting the miscarriages of the whole body of the people

in this land, it is presumed to comprehend the Churches of England, wherein your petitioners have no right to intermeddle.

2nd. Whereas, by the tenor of the petition which is to revive decaying piety in conformity to the faith and order of the gospel, in explanations of which general terms, the petitioners refer the Honorable general court to a time (45 years ago,) when there was no Church of England; we therefore apprehend that the synod petitioned for, is designed to prejudice the people of the land against the said church. And we have little reason to expect, that in such a synod, she will be treated with that kindness and respect which is due to an established church.

3rd. As the Episcopal ministers in the province are equally concerned with the petitioners for the purity of faith and manners, it is disrespectful to them not to be consulted in this important affair.

4th. Whereas, it is desired that the several churches in the province do meet, &c., it is either a hard reflection on the Episcopal Church, as none are, in not including them, and if they are included, we think it very improper, it being without the knowledge of their Reverend Diocesan the Lord Bishop of London.

5th. Whereas, by royal authority the colonies in America are annexed to the diocese of London, and in as much as nothing can be transacted in ecclesiastical

matters without the cognisance of the Bishop; we are humbly of opinion, that it will be neither dutiful to his most sacred majesty, King George, nor consistent with the rights of our Rt. Rev. Diocesan, to encourage or call the said synod, until the pleasure of his majesty shall be known therein.

We humbly beg the honored court to take the premises into their serious consideration.

TIMOTHY CUTLER,
SAMUED MYLES.

In the House of Representatives, June 11th, 1725, read.

In Council, June 14th, 1725, read.

Recorded for the benefit of posterity, by
J. McSPARRAN, Clerk.
*Church Records.*

Upon the presentation of the preceding memorial, the whole subject was referred to the next session of the general court. The Episcopal clergy being doubtful of the success of their opposition in the provincial legislature, transmitted copies of the whole proceedings to the Bishop of London, and soon after Lieutenant Governor Dummer received the following instruction:

"WHITE HALL, 7th October, 1725.

"*Sir*:—The lords justices being informed from such good hands as makes the truth of the advice not to be

doubted, that at a general convention of ministers from several parts of his Majesty's province of Massachusetts Bay, on the 27th of may last, a memorial and address was framed, directed to you as Lieutenant Governor and commander-in-chief, and to the Council and House of Representatives, then sitting, desiring that the General Assembly would call the several churches in that province to meet by their pastors and messengers in a synod; which memorial and address being accordingly presented by some of the ministers in the name and at the desire of the said convention, was in council on the third day of June following, and there approved; but the House of Representatives put off the consideration of it to the next session, in wbich the council afterwards concurred.

Their excellencies were extremely surprised that no account of so extraordinary and important a transaction should have been transmitted by you pursuant to an article in your instructions, by which you are directed upon all occasions to send unto his Majesty and unto the commissioners of trade and plantations, a particular account of all your proceedings, and the condition of affairs in your government.

As this matter does highly concern his Majesty's Royal Prerogative, their excellencies referred the consideration of it to Mr. Attorney and Solicitor General, who after mature deliberation, and making all the proper

enquiries reported that from the charter and laws of the colony, they cannot collect that there is any regular establishment of a national or provincial church there, so as to warrant the holding of convocations or synods of the clergy. But if such synods might be holden, yet they take it to be clear, in point of law, that his Majesty's supremacy in ecclesiastical affairs being a branch of his Prerogative, does yet take place in the Plantations, and that synods cannot be held, nor is it lawful for the clergy to assemble, as in synod, without an authority from his Majesty.

They conceive the above application of the ministers, not to you alone as representing the king's person, but to you and the Council and House of Representatives to be a contempt of his Majesty's Prerogative, and it is a public acknowledgment that the power of granting what they desire, resides in the legislative body of the province, which by law is vested only in his majesty And the Lieutenant Governor, Council and Assembly intermeddling therein, was an invasion of his Majesty's lawful authority, which it was your particular duty as Lieutenant Governor to have withstood and rejected. And that the consent of the Lieutenant Governor, the Council and House of Representatives will not be a sufficient authority for the holding of such a synod.

Their excellencies, upon consideration of this opinion of the Attorney and Solicitor General, which they

have been pleased to approve, have commanded me to acquaint you therewith, and to express their surprise that no account of so remarkable a transaction, which so nearly concerns the king's prerogative and the welfare of hls Majesty's province under your government has not been received from you, and signify to you their directions, that you put an effectual stop to any such proceedings. But if the consent desired by the ministers above mentioned, for the holding of such a synod should have been obtained, and the pretended synod should be actually sitting when you receive this their excellencies directions, they do in that case desire and direct that you cause such meeting to desist, acquainting them that the assembly is against law, and a contempt of his Majesty's Prerogative, and they are to forbear to meet any more. And if, notwithstanding any such signification, they shall continue to hold their assembly, you are to take care that the principal actors therein be prosecuted for a misdemeanor, and to avoid doing any formal act to dissolve, lest that may be construed to imply, that they had a right to assemble.

This, sir, is what I have in command from their excellencies to signify to you, that the precedent quoted in the above mentioned memorial, of such a synod being held forty-five years ago, falls in with the year 1680, and that the former charter upon which the

government of your province depended, was repealed by scire facias, in the year 1684, and the new charter was granted in the year 1691. From whence it appears, that if such assembly or synod was holden as is alleged, it happened a short time before the repealing of the old charter, but none hath been called since the granting of the new one.

I am, Sir,

Your most humble servant,

CHARLES DE LA TSAYE.

A few extracts from the records of the church are here introduced.

"November 8th, 1724, Captain Benoni Sweet was baptised at St. Paul's, in Narragansett, by the Rev. Mr. McSparran; and at the succeeding Easter, Captain Sweet was elected one of the Vestry."

James Sweet, the father of Benoni, emigrated from Wales to this country, and purchased an estate at the foot of Ridge Hill, so called, in North Kingstown—the same in which the late William Congdon, Esquire, lived and died. Benoni had been a Captain in the British service—was well informed, and of polished manners. He was a natural bonesetter and the progenitor of the race in Rhode Island. He was styled Doctor Sweet, but he practised in restoring dislocations only. He was a regular communicant of the church, and officiated as a vestryman, until his death. "July 19th, 1751," says the record, "died Captain Benoni Sweet, of North Kingstown, in the ninetieth year of his age; Dr. McSparran preached his funeral sermon, and buried him in the cemetery of his ancestors." Job, one of the family, obtained an eminent and wide-spread reputation as a natural bonesetter. During the revolution, he was called to Newport to

set the dislocated bones of some of the French officers, an operation which their army surgeons were unable to perform. After the revolutionary war, Col. Burr, afterwards Vice President, invited him to New York, to restore the dislocated hip bone of his daughter Theodosia, afterwards Mrs. Allston. In this operation, which had previously baffled the skill of the city surgeons, Dr. Sweet was succesful. The fear of taking the small pox deterred him from accepting Col. Burr's invitation, when first applied to; but this difficulty having been obviated, he embarked in a Newport packet. Doctor Sweet used to narrate the adventure in this wise: "that when he arrived, Col. Burr's coach was in waiting at the wharf for his reception. Having never rode in a coach, he objected to being transported in a vehicle that was shut up. He was fearful of some trick, and further he did not like to ride in a *thing* over which he had no control, but fearing the small pox, he was induced to enter it. He said he never was whirled about so in his life; at last he was ushered into the most splendid mansion that he ever saw. The girl was alarmed at his appearance, when he was invited into her chamber. The family surgeon was soon introduced, and he proposed that the operation should be performed the succeeding day, and ten o'clock was agreed to, when other surgeons would attend. But the Doctor meant to avoid their presence, if he could; he did not fancy *learned men*. In the evening, he solicited an interview with his patient; talked with her familiarly, dissipated her fears, asked permission, in the presence of her father, just to let the *old man* put his hand upon her hip; she consenting, he in a few minutes set the bone; he then said, now walk about the room, which to her own and her father's surprise, she was readily able to do." Doctor Sweet would detail this operation with great naiveté. He early in life moved to South Kingstown and settled near Sugar Loaf Hill, where some of his descendants in the fifth generation, are in popular practise as natural bonsetters now. Benoni, one of the sons of Doctor Job, emigrated to Lebanon, in Connecticut, where he continued to practise, as some of his sons have since his decease. Numbers yearly visit South Kingstown, to have their dislocations replaced by the lineal descendants of the first Benoni, at their residence, opposite Sugar Loaf Hill.

"July 25th, 1725. Martha Bennett and John Launce, both children, were baptised at the Church of St. Paul's, in Narragansett, by the Rev. Samuel Johnson, minister of the Church of England, in Stratford, Connecticut."

Hawkins, in his "Historical Notices of the Missions of the Church of England," referring to Dr. Johnson, says:

"On the 18th of January, 1722-3, letters were read at a general meeting of the society, strongly recommending to its regard and good offices, Mr. Timothy Cutler, late President of Yale College, Mr. Daniel Brown, late tutor of the same, and Mr. Samuel Johnson, late pastor at West Haven.

"The history of their conformity is remarkable. They were intimate friends, of literary character, and an inquiring disposition. At the commencement of the eighteenth century, learning was at a very low ebb in New England, and those who had been educated in traditional hostility to the Church of England, had but little chance of acquiring more correct notions on the subject of church government, by the study of ecclesiastical history. But, about the year 1714, a library containing, besides many valuable works of science, several of the best writers of theology, as Barrow, Patrick, Lowth, Sharp, Scott, Whitby and Sherlock, was sent over to the college, which was then at Saybrook. This importation was as springs of water to the thirsty land.

"The young friends entered upon the course of study thus opened before them, with avidity. The doctrines and practices of the primitive church came under examination; and they could trace but little resemblance to the apostolic model, in either the discipline or the worship established among themselves. This naturally occasioned them great uneasiness and misgiving. They determined candidly to re-examine the whole subject, and to read the best works on both sides of the controversy. The consequence was that their doubts of the validity of Congregational ordination were changed into a serious conviction, that it was altogether without authority. The frequent meetings and conferences of the friends, two of them oc-

cupying chief places in Yale College, could not fail to excite attention. The Trustees became alarmed at the reports which were circulated on the subject; and, accordingly, the day after the commencement, they requested an interview with them in the college library. Messrs. Cutler, Brown, Johnson, Wetmore, Hart, Elliot and Whittlesey attended, and were desired from the youngest to the eldest, to state their views on the matters in dispute. Thus challenged, some of them confessed their doubts of the validity of Presbyterian orders; while others declared that they considered them invalid. This was in Sept. 1722. They were entreated to reconsider their opinions, and a formal disputation was subsequently held; but the ultimate result was, that three of them, Messrs. Cutler, Brown, and Johnson, determined upon resigning their respective stations, and seeking holy orders from the Bishops of the English Church. Mr. Wetmore adopted the same course a few months later. Messrs. Hart, Elliot and Whittlesey, although apparently preferring the Episcopal regimen, yet not deeming Presbyterianism unlawful, remained in their old position, honorably abstaining, however, from taking any part in opposition to the church.

"The three friends who had so deliberately, and at such a sacrifice, resolved upon seeking admission into the church, sailed from Boston on the 5th of November, and, after a stormy passage, landed at Ramsgate, on the 15th of December. They immediately proceeded to Canterbury, but were obliged to wait three days for the stage coach. Thus an opportunity was afforded them of witnessing a most striking contrast to all that they had left behind them. The beauty, the order, the solemnity of the service must have proved an indescribable comfort to men who had just emerged from the bare and modern system of the Presbyterians; while the magnificence of the cathedral, and the music of its choir must have been strangely different from all that they had been accustomed to in the wilderness of New England. During their stay in Canterbury, they received every attention from the excellent Dean Stanhope and the prebendaries; and on their arrival in town, they were cordially welcomed by the Bishop of London, (Dr. Robinson,) and the principal members of the society. The following testimony of their high character and disinterested motives is given in a letter from the church wardens and vestry of Rhode Island, and which was read at a general

meeting of the society. 'It is plain these gentlemen have in this important affair, acted like Christians and men of virtue and honor, without any private or sordid views of interest or advancement; for as they were not dismissed from their posts and offices for any vice or immorality, they being universally acknowledged, and even by our church's greatest enemies, to be persons of unspotted characters and the nicest virtue, so neither were they compelled to a conformity by any other necessity, than that of pursuing the dictates of a good conscience; and for the sake of that indeed, they have forsaken their dearest interests and valuable settlements.' There was also read on the same occasion, a letter from the Rev. James Orem, who said, 'I can scarce express the hardships they have undergone, and the indignities that have been put upon them by the worst sort of dissenters, who bear sway here; and several honest gentlemen, who declared for the church with them, but, by reason of the unhappy circumstances of their families, can't go for England, lie under all the hardships and pressure that the malice and rage of the implacable enemies of our excellent church and constitution can subject them to; but I hope their suffering condition will be taken into consideration at home.'

"After the usual examination, the three candidates were admitted into holy orders; first as deacons, and then as priests, in St. Martin's Church, by Dr. Green, Bishop of Norwich, and vicar of the parish, who officiated for the Bishop of London, then at the point of death. It was afterwards determined that Mr. Cutler should be be sent to Boston, Mr. Browne to Bristol, (New England,) and Mr. Johnson to Stratford.

"Such was the plan for supplying some of the more important stations in the colony; but it pleased God to call away one of those who had just been separated to His more especial service, before he could enter upon his ministry. Mr. Browne was seized with the small pox, within a week after his ordination, and rapidly sunk under the disease.

"His surviving friends, during their short stay in England, visited the Universities of Oxford and Cambridge, where they were received with every mark of distinction, and admitted to honorary degrees. They took every opportunity, both there and in London, of entering fully into the condition of the Colonial Church, and of showing the

injury it was suffering for want of an Episcopate. They had crossed the ocean to obtain lawful ordination, and were even then mourning over the death of a companion, who had fallen a victim to the disease of the country, had good right to speak warmly on this subject; and in Bishop Gibson, who had now succeeded to the See of London, they found not merely an attentive listener, but one who proved himself most anxious to redress the evils of which they complained.

"Dr. Cutler and Mr. Johnson returned in the summer of 1724, to their own country, and immediately proceeded to take charge of the missions which had been assigned them.

"Stratford contained, at the time of his taking charge of the mission, about thirty Episcopal families; and the neighboring towns of Fairfield, Newton, and Ripton, about forty more. Mr. Johnson was at the time, the only clergyman in the province, and as doubtless, he anticipated, was, on his first return there, regarded as an apostate. He makes no complaint, however, of the treatment which he received but only laments the persecution, even to imprisonment of men and women, which certain members of his congregation suffered for refusing to pay taxes to dissenting preachers. In spite, however, of these discouragements, the church gradually increased, and would have done so more rapidly, but for the want of clergymen. There was no lack of young men willing to enter the sacred ministry, but they were deterred from their purpose by the hazard and expense of a long voyage, so that the members of every sect were forever taunting the churchmen with their helpless condition, and telling them that, if the Church of England were a true church, and that Bishops were necessary to its government, one would have been sent long ago.

"In 1727, he writes as follows to the Secretary:—'I am just from Fairfield, where I have been to visit a considerable number of my people, in prison for their rates to the dissenting minister, to comfort and encourage them under their sufferings; but verily, unless we can have relief, and be delivered from this unreasonable treatment, I fear I must give up the cause, and our church must sink and come to nothing. There are thirty-five families in Fairfield who, all of them expect what these have suffered; and though I have endeavored to gain the compassion and favor of the government, yet I can avail

nothing; and both I and my people grow weary of our lives under our poverty and affliction.'

"In answer to a number of queries, addressed by the society to the missionaries, Mr. Johnson gave, in 1727, the following account of his mission to Stratford: 'The first beginning of the Church of England in this town was about ten or fifteen families, most of them tradesmen, some husbandmen, who were born and brought up in England, and came and settled here, and some of them were born here, and by means the rest reconciled to the church. It is nigh twenty years since they first endeavored to have the worship of God in the method of the Church among them, but were disappointed till about five years ago, ever since which, the numbers have been considerably increasing, so that there are now about fifty families within the compass of ten miles square, who pretty steadily attend the church.'

"Another discouragement hung heavy upon the adherents of the church. There was no Episcopal school or college for the education of their children, and, in many districts, no service, according to the usage of the Church of England, insomuch that Mr. Johnson, resolute and uncompromising churchman as we was, found himself under the necessity of entering into the following explanation, in answer to some ill-natured rumor: 'As to my son, it is indeed a great mortification to me and him, that I am obliged to send him to a dissenting college, or deny him any public education at all, and rather than deny any collegiate education, I confess I do not deny him going to meeting when he can't help it, to which he is himself so much averse, that nothing but necessity would put him upon it. He comes home to church once in three weeks or a month, at least to the communion, if possible, being fourteen miles.'

"Had a theological school been founded, and a Bishop sent forth to ordain elders in every city, and to care for the interests of the church, many, doubtless would have ranged themselves on her side who were led, by the circumstances of their position, to take part against her. Possibly an Orthodox Church might now be flourishing in a country where the unsystematic theology, and the anti-Episcopal discipline of the Puritans have found their natural developement in the general prevalency of Socinianism.

"Amid his other labors he published several treatises in defence of the church, and "he appears to have been no less successful as a controversialist than he was useful and efficient as a missionary. Indeed his publications in vindication of the church, attracted the attention of the University of Oxford: and, in 1743, the degree of D.D., was conferred upon him by diploma. This, it will be remembered, was the second time that he had been honorably noticed by that University.

"Under his mission neither the native Americans nor the poor Africans were neglected. 'I have always (says Johnson,) had a catechetical lecture during the summer months, attended by many negroes, and some Indians, about seventy or eighty in all, and as far as I can find, where the dissenters have baptized one, we have baptised two, if not three or four, negroes or Indians, and I have four or five communicants.'

"Notwithstanding the laborious duties of his mission, Dr. Johnson found time to continue his favorite study of Hebrew, and to pursue his investigations in moral and metaphysical philosophy. Two treatises which he published about this time—one on logic, the other on metaphysics—were printed together by the celebrated Dr. Franklin, for the use of a college at Philadelphia, which he was then projecting. This college was soon afterwards founded; and it is a sufficient proof of the high estimation in which the missionary of Stratford was held by Franklin, that he consulted with him about the plan of education, and urged him to accept of the presidency of the college. This offer Johnson declined. Two years afterwards however, in 1754, when he was unanimously elected President of Kings (now Columbia) College, New York, though loath to quit his beloved Stratford, where he had now labored faithfully for the space of thirty years, he accepted the appointment. Had he done otherwise, the project of founding such an institution, would, for a time at least, have been relinquished. Dr. Johnson therefore had no choice; yet he left his mission with much pain, and to the great regret of all his people. Here, therefore, our notice of him, as connected with the society, might be expected to terminate, but it so happened, that after nine years of active service as head of the college, during which time he spared no exertion to place it on a secure and permanent footing, Dr. Johnson resigned his charge and returned to Stratford.

In a letter dated from that place, May 10th, 1763, he says :—'I am returned to reside here the little time that remains of me, being near sixty-seven.'

"The year following, the mission becoming vacant, he expressed to the society his willingness to resume his duties there, and the offer was of course, thankfully accepted. Notwithstanding his now advanced age, he still retained the vigor and activity of youth. He continued from time to time to recommend such candidates for holy orders, as he considered qualified to fill the vacant missions; but justly complained of the hardship under which they labored, in consequence of there being no Bishop in America, of being compelled to go to England for ordination, at an expense of not less than one hundred pounds.

"He also took an active part in the controversy, which grew warm about this time, on the subject of introducing Episcopacy into America; but he did not live to witness the success of this long struggle. He was summoned to his rest, on the morning of the Epiphany, 1772, to the great loss of the society and of the American Church.

"Intelligence of his death was conveyed to the society in a letter, dated January 24th, 1772, and signed by four of his brethren, the Rev. Messrs. Lamson, Dibblee, Leaming, and Hubbard. They write as follows :—

"The learned, pious, and most benevolent Doctor Johnson, of Stratford, full of years, faith, and charity, fell asleep in the Lord the 6th instant; with great respect to his memory, was interred on the 9th, and a funeral sermon preached to good acceptance by the worthy Mr. Leaming."

Under the head of Johnson the "Encyclopedia Americana" says, Dr. Johnson "was a man of great learning, quickness of perception, soundness of judgment, and benevolence. While Bishop Berkeley was residing in Rhode Island, which he did two years and a half, from the time of his arrival in 1729, Dr. Johnson became acquainted with him, and embraced his theory of Idealism."

As all the circumstances connected with these important events, in the progress of the church in America are interesting, we add the following :

"The day after the commencement in Yale College, Rector Cutler,

five other ministers and one of the tutors of the college exhibited a written declaration signifying that some of them doubted the validity, and the rest were more fully persuaded of the invalidity of Presbyterian ordination in distinction from Episcopal.

"This declaration was given to the Trustees in the library of Yale College, Sept. 13th, 1722, signed by Timothy Cutler, John Hart, Samuel Whittlesey, Jared Elliot, James Wetmore, Samuel Johnson, and Daniel Brown. Mr. Cutler was Rector, Mr. Hart minister of East Guildford, Mr. Whittlesey minister of Wallingford, Mr. Elliot minister of Killingworth, Mr. Wetmore minister of North Haven, Mr. Johnson minister of West Haven, Mr. Brown tutor in Yale College. A public conference and disputation was holden soon after, by appointment, in the college library, at which Gov. Saltonstall presided. The public disputation between them and the Trustees was in October, when the General Assembly was sitting in New Haven, in consequence of which Messrs. Hart, Whittlesey and Elliot recanted, being satisfied of the validity of ordination by presbyters, chiefly by the learned reasonings of Gov. Saltonstall, who was formerly a minister. They all continued in the ministry of their respective churches. In Nov. 1722, Messrs. Cutler, Wetmore, Johnson and Brown embarked at Boston for London, where they received Episcopal ordination. Mr. Brown died there of the small pox, Mr. Cutler returned a missionary of the Society for the Propagation of the Gospel, for Boston, Mr. Wetmore missionary for Rye, New York, and Mr. Johnson for Stratford."—*Holmes' Annals.*

The Rev. Mr. Hallam, in a note to his sermon, on re-opening the church at New London, says: "The associate of Dr. Cutler, rector and presiding officer at Yale, in the business of instruction and in the renunciation of Congregationalism, was Samuel Johnson, afterwards Rev. Doctor Johnson, first president of Kings (now Columbia) College, New York, and subsequently Rector of Christ Church, Stratford. The latter was during his connection with Yale College also pastor of the Congregational Church in West Haven. His ministry there supplies an amusing testimony to the excellence of the liturgy. Having before his conversion to Episcopacy conceived a dislike to extemporaneous prayers in public worship, and having obtained a book of common prayer, then a rare and suspected book on

these western shores, he conducted his public services and especially the administration of the Lord's Supper, mostly by its language, and in this way soon acquired a wonderful reputation for his extraordinary gifts. I know not whether we are to attribute it to the inferior sagacity or superior tolerance of the *mice* of New Haven, that they did not imitate that noted little *mouse* of Boston who had wit enough to scent out this naughty book in the library of Gov. Winthrop of the latter place, whether as a striking evidence of good taste as a churchman would be apt to think, or as a mark of divine indignation as the Puritan Chronicle gravely asserts it, is yet a mooted point. Certainly for one, I cannot but think better, both of the liturgy thus unconsciously praised by its avowed enemies, and of Mr. Johnson's good hearers who had sound judgment and devotional spirit enough to love it. Those who united with Messrs. Cutler and Johnson in their change of opinion in regard to Episcopacy, were Mr. Brown, also a teacher in the college, and Mr. Wetmore. Mr. Beach, the Congregational minister, at Newtown, together with his flock, conformed to Episcopacy in 1732, and Mr. Seabury, the first minister of this church about the same time.—These events occasioned much excitement in their day. A disputation on the question of Episcopacy was held in the college library, at which Gov. Saltonstall presided. Messrs. Cutler, Johnson and Brown were formally deposed from office by the Trustees as obstinate heretics. The only Episcopal Congregation in Connecticut, previous to this time, was that at Stratford."

"Sept. 19th, 1725, were baptized by Mr. McSparran, at St. Paul's, in Narragansett, Elizabeth Cole, wife of Elisha Cole, and her children, viz: John, Edward, Susanna, Ann, Elizabeth, and Abigail Cole.

"June 8th, 1726. Elisha Cole, Esq., an adult, being sick, had clinical baptism administered to him at his house, in that part of Narragansett called North Kingstown, by Mr. McSparran.

"Oct. 16th, 1756. Being wrote to and earnestly entreated to go to Newport for that purpose, I preached a funeral sermon for and on account of Mrs. Elizabeth Cole, widow and relict of the late Elisha Cole, Esq., who died many years ago, in London, and buried her in the burying ground, in Newport. She was a good woman and a particular friend of the subscriber's, and she and her husband and family were baptized by me,

JAMES MCSPARRAN."

John Cole, Esq., was one of the early settlers of Narragansett. In 1663 we find his name among those, who at Wickford, signed a written submission to the authority of Connnecticut, and in 1668 he was a magistrate there, under the government of Connecticut. (See MSS. extracts from Connecticut records, in R. I. His. Soc. Library.) In 1670, he was arrested by the Rhode Island authorities for taking office under Connecticut. In 1682, he was appointed a Conservator of the peace there, under the authority of Rhode Island. *Potter's Narragansett,* 73. 104.

Before 1667 he married Susanna, daughter of William and the famous Anne Huchinson. By deed, dated April 29th, 1667, he conveyed to Samuel and Edward Huchinson, uncle and brother of his wife Susanna, a house in Boston. *Boston Records.*

Mrs. Anne Huchinson, after being banished from Massachusetts, came to Rhode Island. From thence she went, with her family, to East Chester, in New York, where they were all killed by the Indians, except one daughter, who after remaining sometime among the Indians, was redeemed, and married to Mr. Cole and lived to old age. This is traditionary in the Cole family. The same account is also given in a history of the Indian wars, written by Mr. Niles, who was intimately acquainted with Narragansett history. See Mass. Hist. Coll. 3d Ser vol. 6, 198. 201. Huchinson 55. 72. Staples' Gorton 57. 59. Farmers Register.

William Huchinson came over from England in 1634, and died in Newport in 1642. His wife, Anne, was killed by the Indians in

1643. Their children were, 1st—Capt. Edward Huchinson, who was killed in the Indian war in 1675. His will was made and proved in Boston in 1675. His son, Elisha Huchinson, who died in 1717, was father of the Hon. Thomas Huchinson, who was father of Gov. Thos. Huchinson, the historian, who died in England in 1780. Three of the Governor's sons, Thomas, Elisha, and Wm. Sanford, graduated at Harvard College. 2d—Francis Huchinson, who was imprisoned for heresy at Boston, in 1641. He was probably killed at the same time with his mother. See Staples' Gorton, 57. 58. 59. 71. 3rd—Susanna, who married John Cole. 4th—another daughter, who married Mr. Collins, a minister from the West Indies. Mr. Collins was obliged to leave the West Indies for nonconformity, and came to Newport and married the daughter of Mrs. Huchinson there. He was also imprisoned at Boston in 1641, and is believed to have been killed with his mother-in-law. See Staples' Gorton as above.

In the records of the old or first church in Boston, we find Edward Huchinson, senior, admitted a member in 1633, and Edward Huchinson, junior, and William Huchinson, merchant in 1634.

Several of the Huchinson family came to Newport, in consequence of the religious persecutions in Massachusetts. They owned land both in Newport and in Narragansett, and their names are frequently found on the records. William Huchinson, (jr. 2d) Edward Huchinson, senior, and Edward Huchinson, jr., were among the first purchasers of Newport, about 1636. We also find land allotted there to Samuel Huchinson in 1638. Some of the family afterwards returned to Boston. See Bull's Extracts from the State Records.

Capt. Edward Huchinson, by his will proved in Boston, 1675, gave all his Narragansett lands to his daughters, Elizabeth Winslow, Ann Dyre, and Susanna Huchinson. Susanna afterwards married Nathaniel Coddington, of Newport. Ann afterwards married Daniel Vernon. See deeds in Secretary's office 1. 442. Records at Wickford, Book 2. 121. 123.

John Cole, Esq., died 1706–7, and administration was granted at Wickford on his estate to his wife Susanna and eldest son William.

Elisha Cole, Esq., another son of John Cole, married Elizabeth Dexter in 1713. He died in London in 1728, where he had gone

to attend to a lawsuit. His children were, 1st—Judge John Cole, born 1715, married Mary Updike, only daughter of Daniel Updike, and died about 1777. He left a son Edward and a daughter Elizabeth, who married Ichabod Wade. See a notice of Judge John Cole in Updike's Memoirs of R. I. Bar. Mrs. Cole died at her son-in-law Wade's, in June, 1811, in her eighty-seventh year. 2nd—Thomas, born 1720. 3rd—Col. Edward Cole, who served in the war of 1763 and died in Nova Scotia. 4th—Susanna. 5th—Ann. 6th—Elizabeth. 7th—Abigail.

William, eldest son of the first John Cole, married Ann Pindar in 1701, and died about 1734. His children were, 1st—John, born 1702. 2nd—Samuel, born 1712. 3rd—William, 1713. 4th—Joseph, 1716. 5th—Benjamin, 1716. 6th—Wignall, 1721. 7th—Mary, married a Dickinson. 8th—Ann. 9th—Hannah. 10th—Susanna.

John Cole, born in 1702, lived to old age and was twice married. His children were, 1st—William, whose children were, Abby, wife of Warren Gardner, John, William, Ann, wife of Hon. Elisha Watson, Mary, wife of William Watson. 2nd—Mary. 3rd—Nanny. 4th—Capt. Thomas Huchinson. 5th—John. 6th—Samuel. 7th—Huchinson Cole, who lived to old age and died a few years ago. 8th—Jane. 9th—Sarah. 10—Eliza.

Several of the Cole family were zealous supporters of the Episcopal Church, and are distinguished in its early records. They were large proprietors of lands in Boston Neck, a little south of Wickford.

John Cole, the eldest son of Elisha, obtained a good early education in the English branches and a competent knowledge of the Latin and Greek languages under a private tutor. He studied law in the office of Daniel Updike the Attorney General of the colony, married his only daughter, Mary, and commenced practice in Providence. His talents and address soon acquired him a large share of business throughout the colony.

He was elected an Associate Judge of the Supreme Court in 1763, and the succeeding year was promoted to the chair of Chief Justice. The stamp act began to agitate the colonies in 1765, to which measure of the Home Government Judge Cole was sternly opposed. He resigned his situation on the bench in the spring of 1766, and

entered the legislature as a representative from Providence. He was one of the committee, with Stephen Hopkins and others, to draft instructions from Providence, respecting the stamp act ; their report declared the contemplated measure of taxation "unconstitutional, and had a manifest tendency to destroy British as well as American liberty." And that the courts of common law and not courts of admiralty, ought to have jurisdiction in all cases respecting the collection of taxes, or any matter relating thereto.

Mr. Cole was a representative through the stormy period of 1766, and in 1767 was elected speaker of the House.

On the commencement of hostilities in 1775, the legislature erected a vice Admiralty Court, and Mr. Cole was appointed Advocate General, which office he sustained during life.

Mr. Cole maintained the character of an able and faithful advocate—a firm whig and an active leader in the revolutionary cause. He was highly esteemed as an exemplary citizen and an honorable man. In advanced life, he was induced to enter the Hospital at North Providence, for inoculation for the small pox, a disease particularly prevalent at this period. It proved fatal, and he died in the Hospital in October 1777, and was buried in the adjacent yard.

Edward Cole, the third son of Elisha, was a well educated and accomplished gentleman, and predisposed to a military life and early entered into the service. He was Colonel of a regiment, under the celebrated Gen. Wolfe, at the siege of Quebec, in 1759. He commanded a regiment at the capture of Havanna under Albemarle.—Afterwards, Col. Johnson, the Superintendant of Indian Affairs in America, appointed Col. Cole to treat with the Indians in the west. And to effect this hazadous enterprise he suffered great privations, in traversing the forests of Ohio, then untrod by civilized man. The object of the mission was to secure the friendship and prevent the confederation of the native tribes, through the influence of the French agents. He effected the objects of this perilous mission to the satisfaction of Gen. Johnson. On his return, he settled at Newport.

In the commencement of our struggle for independence, in opposition to his brother, he adhered to the royal cause. He had fought the French and he dreaded their contemplated alliance, but the

country could suffer no neutrals in her trial for national existence. He was suspected, his house was broken open, his furniture and pictures mutilated. In resentment he fled to the enemy, finally entered the British service, and at the termination of hostilities settled in Nova Scotia. He died at an advanced age at the Island of St. Johns, in April, 1793.

"Sept. 20th, 1728. Mrs. Ann Chase, the wife of Capt. John Chase, was baptized by immersion, by Mr. McSparran, at Narragansett, consent thereto being had of the Rev. Mr. Honeyman, the minister of Newport.

Captain John Chase moved from Barbadoes to Newport, and married Anne, the second daughter of Benedict Arnold, Sep. 20th, 1713. Their children, born in Newport, were, 1st—Sarah, born Sept. 29th, 1718; 2nd—Eliza, born March 10th, 1720; 3rd—Samuel, born July 30th, 1722; 4th—John, born Nov. 1st, 1726; 5th—William, born Jan. 1st, 1723.

Samuel was a sea captain. He married Rosabella Angell, daughter of Nathan Angell. He died about eighty years of age. Their children were Abigail, now living, (1845)—two children died young; Mary died single.

Anstis married Doctor Malcolm; he was a surgeon in a privateer or government vessel of war, in the revolution.

Henrietta married Capt Tillinghast, of Providence.

William was accidentally shot when a lad.

Anne Phillis married Major William Blodget, of the revolutionary army, and father of Colonel William Blodget, now living.

Elizabeth, the youngest daughter, married her cousin, Thomas Lippitt, of Warwick. The family are buried in St. John's church yard.

John, son of Samuel, studied medicine under Doctor Wm. Barnet, of Elizabethtown, in New Jersey; returned to Providence, and having obtained a scientific knowledge of the treatment of the small pox, officiated in that branch of practice in

the Hospitals of Providence and in the country. He married Prudence Jenkins, the daughter of John and Prudence Jenkins, of Boston. He died in March, 1791, leaving a widow and three children; Anstis, John B., and Elizabeth. Anstis and Elizabeth are unmarried.

John B. Chase was born April 13th, 1782; married Harriet F. Jones, daughter of Alexander Jones, of Providence; she died, leaving three children, now living.

His second wife is Lydia S. Stilwell; and six children are living by this second marriage.

Gov. Benedict Arnold's original seal, with a mahogany handle, lettered B. A., and an anchor, has been presented to the R. I. Historical Society.

"April 22d, 1730. In Westerly Narragansett, Christopher Champlin and Hannah Hill, daughter of Captain John Hill, were joined together in holy matrimony by the Rev. Mr. McSparran, at the house of the said Captain John Hill."

In 1738 the town of Westerly was divided, and the north part was erected unto the present town of Charlestown. The great estate of the Champlins, containing 2000 acres, fell within the limits of the latter town. The homestead farm, containing seven or eight hundred acres, with a spacious manion house, &c., now remain in the family. Christopher Champlin, as above mentioned, was the father of the late Christopher, John, George, Robert, &c. Christopher, George, and Robert moved from Charlestown to Newport in early life. Of the last named Christopher, the church record mentions: "Nov. 29th, 1731,—Christopher Champlin, a child, and son of Christopher and Hannah Champlin, was baptized at said Champlin's house, by the Rev. Mr. McSparran." He died in 1805, and his remains were deposited in the North Burial Ground, Newport. The following is inscribed on this grave-stone:

HERE
ARE DEPOSITED THE REMAINS
OF
CHRISTOPHER CHAMPLIN, ESQUIRE,
PRESIDENT OF THE BANK OF RHODE ISLAND,
AND THE FIRST GRAND MASTER OF THE MASONIC FRATERNITY
IN THE STATE OF RHODE ISLAND;
HE DIED ON THE 25TH DAY OF APRIL, 1805,
IN THE 75TH YEAR OF HIS AGE.

The following obituary notice is extracted from the Newport Mercury.

"DIED—In Newport, on the 25th of April, 1805, Christopher Champlin, Esquire, President of the Bank of Rhode Island. Mr. Champlin was a native of Charlestown, and came to Newport at an early age. He was an enterprizing and successful merchant for many years. He was the first Grand Master of the Masonic Fraternity in this state. His character was not of public eminence, but of private worth.

Mr. Champlin left three children; his son Christopher Grant Champlin married the daughter of Benjamin and Mehetabel Ellery; the said Mehetabel was the daughter of Mr. Abraham Redwood, the patron of the Redwood Library, and celebrated for her beauty and accomplishments. Christopher Grant Champlin died recently, without issue. The following is extracted from the Newport Mercury of April 4th, 1840:

DIED—In this town on Saturday evening last, Hon. CHRISTOPHER G. CHAMPLIN, in the 72d year of his age.

Mr. Champlin was a graduate of Harvard University. After leaving College he spent several years in Europe, a greater part of the time at the College at St. Omars. On his return to this country, he was elected in 1796, a Representative in Congress from this state; in 1800 he declined a re-election. Retiring from public life, he engaged in commercial pursuits until 1809; when he was chosen a member of the United States Senate; he resigned in 1811;—and though until the close of his life warmly interested in political affairs, he was never again a candidate for office.

In 1813, on the death of Samuel Elam, Esq., he was elected

President of the R. I. Union Bank, over which he presided until prevented by sickness during the past winter; and for the welfare of which he always cherished the most lively interest.

As a merchant, he was distinguished for his scrupulous exactness, and for his high-minded undeviating integrity. Prompt in forming his opinions of right and duty, he was fearless and uncompromising in its expression and execution. Gifted with the most delicate sense of honor, he always manifested the greatest hostility to whatever was mean or selfish, and though carrying his strong and ardent feelings into politics, he was respected by his political opponents.

As a citizen, and as a man, the recollection of Mr. Champlin will be dear to a large circle of deeply attached friends. Public spirited, and strongly attached to his native state and town, he had their interests always at heart. Benevolent, generous, and warm-hearted, the poor and distressed felt that in him they had a friend, to whom they might look for advice and assistance. Never was his ear deaf, or his hand closed to such applications;—his generosity was only equalled by his delicacy. As a friend he was firm and true; in the nearer relations of life, kind, devoted, and affectionate. His memory will long remain hallowed by the recollections of his many virtues.

One of the daughters of the late Christopher, and sister of Christopher Grant Champlin, married the late John Coffin Jones, of Boston, and the other the late Doctor Benjamin Mason, of Newport. Mrs. Dr. Mason left several children; the late Geo. C. Mason and Mrs. Perry, the widow of the late Commodore Perry.

George Champlin, the third son of the above marriage, died at Newport. The late Benjamin Hazard, Esq., in an obituary notice, published in the Mercury, says:

"Died—In Newport on the 16th of November, 1809, George Champlin, Esquire. Mr. Champlin was a native of Charlestown. He settled at Newport, and previous to the revolution was an enterprising ship-master from that port. At the commencement of the revolution, he espoused the cause of his country, and in 1775 was appointed Lieutenant Colonel, Commandant of the First Regiment of Militia. After the revolution he was chosen one of the Representa-

tives from Newport, and in 1785 and 1786 he was a member of the Continental Congress. As soon as the Constitution of the United States was proposed, he became its zealous and powerful advocate. He held a seat in the Legislature for sixteen years by a *semi*-annual election; and during that period his influence in that body and throughout the state, was felt. He was three times successively appointed an elector of President and Vice President of the United States.

"Mr. Champlin did not make politics the sole business of his life; he engaged as extensively in commerce as if he had no concern in public affairs.

"Mr. Champlin, at the time of his disease, had nearly attained the seventy-first year of his age. He left no children." He was buried in the North Burying Ground in Newport, with the following inscription at his grave:

HERE
ARE INTERRED THE REMAINS
OF
GEORGE CHAMPLIN, ESQUIRE,
PRESIDENT OF THE BANK OF RHODE ISLAND;
WHO DIED THE 16TH OF NOVEMBER, A.D., 1809,
IN THE SEVENTY-FIRST YEAR OF HIS AGE;
DISTINGUISHED BY HIS FIRMNESS AND PATRIOTISM,
HE WAS IN THE EVENTFUL YEAR OF 1775 APPOINTED LIEUT.
COLONEL, COMMANDANT OF THE FIRST REGIMENT OF MILITIA.

Possessed of a mind richly endowed by nature, he was an able Statesman and an eminent merchant. Highly respected for his public services and private virtues. He was for sixteen successive years, semi-annually elected by the freemen of this town to represent them in the Legislature of this state; was three times appointed an elector of President and Vice President of the United States, and was a member of the State Convention which adopted the Federal Constitution. Deeply impressed with the importance of religion, he was an ornament and benefactor to the religious society of which he was a member. Public spirited, and enterprizing, humane and charitable, his whole life was one continued scene of usefulness, and his death was that of a Christian.

Robert Champlin, the brother of Christopher and George Champlin, married Lydia Gardiner, the daughter of John, and Granddaughter of William Gardiner, of Boston Neck, Narragansett. He was a shipmaster, and died at middle age and left one child, Mary. She married Colonel McRea of U. S. Army. Respecting him a friend writes that: "Colonel William McRea was of Irish descent, his father married Miss Allison, of Pennsylvania, sister of Dr. Allison, a respectable clergyman, who preached many years in Baltimore; after his marriage, Mr. McRea settled in Alexandria, (Va.) previous to the Revolutionary war, where he became an eminent merchant.

"In the year 1791, Col. McRea was appointed a Lieutenant in the U. S. service, by General Washington, and joined the army immediately under Gen. St. Clair, in the then North Western Territory, now State of Ohio, and was in the engagement of the 4th of November of that year. In that action he commanded a company, received a wound in his side, and had forty-six men killed and wounded, out of fifty-seven effectives which were under his command that day.

"His next service was under the orders of Major Gen. Wayne, in the same Territory, and with him he served during all his active operations, from the early part of the year 1792 until the winter of '96 and '97, and fought under his orders in the action of 20th August, 1794, as a Brigade Major, being that year a Captain in 3rd Sub. Legion of the U. S. In the early part of the year 1796, on the death of Major Maills, Adjutant General to the army, being then a Captain of Infantry, he was appointed to perform that duty by Gen. Wayne, and continued to do so until the army arrived at Detroit, and took possession of the posts on the lakes, which were surrendered to the United States under Mr. Jay's treaty, in the fall of 1796.

"A new organization of the army took place in the winter of '96–'7, when he was appointed a Captain of artillery, and on the 31st of July, 1800, he was promoted to a majority in the 2nd regiment of artillerists and engineers, and at different periods commanded at Fort Mifflin on the Delaware, at Rhode Island and Connecticut. Subsequently he was ordered to Tennessee, and afterwards took command of New Orleans and its dependencies, where he remained

several years; until the arrival of Gen. Jackson with his troops, in 1814. During the campaign of that distinguished officer, he commanded the artillery, being then a Lieutenant Colonel, and distinguished himself by his bravery and good conduct in the actions of the 28th of December, 1814, and the 1st and 8th of January, 1815.

"After the peace, Col. McRea was ordered to the command of the 6th Military Department, comprising the military posts in Virginia and North Carolina; his head quarters were at Norfolk, where he continued upwards of seven years, and afterwards commanded the forts in the harbor of New York. Thence he was removed to the South, and had the command of the artillery stationed in South Carolina and Georgia, for several years. At which period his health being much impaired, he obtained a furlough for the purpose of visiting his daughter, who resided at St. Louis, and on his way ,was seized with the Asiatic Cholera, and died on board the steamboat on the 3rd of November, 1832, at the age of 65 years; more than forty of which had been passed in the service of his country.

"Col. McRea married Miss Mary Champlin, of Newport, only daughter of the late Robert Champlin of that place, by whom he left four children; two of them died in infancy; his eldest daughter, Cornelia Indiana, died of Asiatic Cholera, near St. Louis, about two years and a half after the death of the Colonel, and the youngest daughter, Mary Eliza, wife of Arthur L. Magenis, Esquire, of St. Louis, (Mo.) died of Consumption, in Washington City, in 1841, leaving two sons, (the only descendants of Col. McRea,) Arthur John, and William McRea Magenis."

Extract from the St. Louis Republican of January 20th, 1834:

"We are gratified at being able to state, that the remains of the late Colonel McRea, of the U. S. Artillery, who died of Cholera on board the steamboat Express, while on his way from Louisville to this place, were by order of Gen. Atkinson, disinterred, and brought from where they had been deposited, near Golconda, on the Ohio river, to the Jefferson Barracks; at which place, on Wednesday the 4th instant, they were buried with military honors.

"Col. McRea, at the time of his disease, had been for more than

forty-one years in the service of his country ; he was one of the last surviving officers of that army, which under the gallant Wayne, first effectually broke the power of the North Western Indians, and gave security to the frontier."

"September 17th, 1726. Joined together at New London, in holy matrimony, John Gidley and Sarah Shackmaple ; the man having been duly published in the church of Newport, in Rhode Island, and the woman in New London, according to the laws of the colony of Connecticut."

Mr. Gidley was an enterprizing merchant in Newport, and son of Judge Gidley of the Vice Admiralty Court in Rhode Island.

He was killed by the explosion of gunpowder on Lyons' wharf. His son John was a midshipman in the British navy.

The Rev. Robert A. Hallam, Rector of St. James' Church, New London in a communication to the author observes: "I find no allusion to John Gidley or his wife on our records ; nor do our old people recollect any thing of them. John Shackmaple, the father of Mrs. Gidley, acted a very conspicuous part in the early history of this parish. Indeed he seems to have been the chief agent in its formation. He was its first senior Warden ; chairman of the first committee for the erection of a church, and a liberal contributor of funds for the purpose. He seems to have been a man of standing, character, and substance. Whether he was a native of this town or not, I cannot discover. I have been inclined to suppose, (it is but surmise,) that he was an Englishman, resident here. The house he inhabited, known as the Shackmaple house, was standing in my boyhood, but is now pulled down. The name is extinct, and very few of his descendants remain." Mr. Gidley died at Newport, in 1744, and his wife in 1727, and were interred in Trinity Church Yard. The following inscriptions are transcribed :

IN
MEMORY
OF
JOHN GIDLEY, ESQUIRE,
WHO DEPARTED THIS LIFE
SEPTEMBER 30TH, 1744, AGED FORTY-FOUR YEARS,
HAVING RECEIVED A WOUND BY THE EXPLOSION
OF GUNPOWDER ELEVEN DAYS
BEFORE HE EXPIRED.

HERE
LIES INTERRED
THE BODY OF SARAH, THE WIFE
OF JOHN GIDLEY AND DAUGHTER OF
JOHN SHACKMAPLE, ESQUIRE,
OBIT
12TH OF MAY, 1727,
AGED
TWENTY-THREE YEARS.

"Oct. 15th, 1730, Joseph Torrey and Elizabeth Willson were joined together in holy matrimony at the house of Jeremiah Wilson, in South Kingstown, by the Rev. Mr. McSparran."

Doctor Torrey came from Boston, and settled in South Kingstown as a physician. He continued in practice until his death, in 1783. When the first Presbyterian Church was formed in South Kingstown, in May, 1732, Dr. Torrey was ordained their minister by the Rev. Samuel Niles, of Braintree, and continued their preacher until his decease. Dr. Torrey and Dr. McSparran litigated the title to the ministerial lands in the Petaquamscut purchase, the history of which controversy is fully stated in this work. He left ten children, five sons and five daughters. One of his daughters married William Willson Pollock, and many descendants from that branch of the

family are living. His sons emigrated to other places. The late Mr. Joseph H. Torrey, who married one of the daughters of Gov. Charles Collins, is one of Dr. Torrey's descendants. See Potter's History of Narragansett.

The church gathered by Dr. Torrey was never large, but was respectable in members—it dwindled in the latter part of his life. The church edifice which was erected on Town Hill, went to decay, after his death, and from that period until 1802, the society had only occasional preaching and services, when the Rev. Thomas Kendall was installed over the church. It became almost extinct under the Rev. Mr. Kendall's ministry. In 1819, the church was re-gathered under the Rev. Oliver Brown, and a respectable meeting house was erected for the accommodation of the society at Kingston. The Sewall School which had been established at Town Hill, having like the church become useless as a public benefaction, was, through the influence of Mr. Brown, established at Kingston, and continued during his ministry in a flourishing condition. Mr. Brown was from Charlestown, Massachusetts. He graduated at Cambridge, 1804, was ordained at Newton, Oct. 20th, 1819, and installed pastor of the Kingston Church, Dec. 19th, 1821. He for several years received some assistance from the Massachusetts Society for Promoting Christian Knowledge. The people of Kingston will long remember the many services rendered to the cause of religion and sound learning by Mr. Brown. He exerted himself with great zeal in building up the church and aiding the academy in that village, and was always busy in doing good. Mr. Brown remained pastor of the church until June, 1835, when he removed from Kingston, and is now (1846,) pastor of a church in Lyme, Connecticut.

"May 2d, 1730. Daniel Updike, Attorney General of the colony, and Lieutenant Colonel of the Militia of the Islands, was baptized by immersion (in Petaquamscut river,) by the Rev. Mr. McSparran, in presence of Mr. McSparran, Hannah McSparran, his wife, and Josiah Arnold, Church Warden, as his witnesses."

Daniel Updike was the son of Lodowick, and the grand-son of

Dr. Gilbert Updike, who fled from New Amsterdam, now New York, to Rhode Island, when it was surrendered in 1664 to the British forces under Col. Nichols. He married the daughter of Richard Smith, the first white person who settled in Narragansett, and built the first English house, or fort, amidst the thickest settlement of the natives. This house is now standing in North Kingstown, in a good state of preservation. Mr. Smith was a gentleman of wealth and emigrated to this country in consequence of the persecutions for religious opinion, in the latter part of the reign of Charles I. Richard Smith, junior, his son, was a Major in the service of Cromwell. Daniel Updike was well educated, studied law, and commenced practice in Newport. He was elected Attorney General of the colony twenty-four years, and was for two years County Attorney for Kings, now Washington County. He was appointed by the Legislature to other important and responsible offices. "As an advocate, he sustained a high reputation, and among other personal advantages, possessed a clear, full, and musical voice. Among his professional brethren he was highly respected, and in all literary and professional associations of his time, his name stands at the head. Col. Updike was the first signer to the constitution of the Literary Society in Newport; out of which grew the Redwood Library. He was a liberal patron of that institution and owned many shares in it. Mr. Updike and the celebrated Dean Berkely, were intimate friends, while the latter resided at Newport." In testimony of the friendship and esteem which the Dean Berkely entertained for him, he presented to him, on his departure for Europe, an elegantly wrought silver coffee pot, which now remains in the oldest branch of the family as a remembrance of this distinguished divine. In 1757, he was re-elected Attorney General, and died the same month, having sustained that office for a longer period than any other person, since the foundation of the government. He left two children, a son and a daughter. His daughter, Mary, married the late Judge John Cole, many years Judge of the Supreme Court of the colony, and Judge Advocate of the State Admiralty Court, during the revolution. His son, Lodowick, married Abigail Gardner, daughter of John Gardner, and neice of Dr. McSparran. He died in 1804, leaving eleven children, six sons and five daughters, viz:

Daniel, James, Anstis, Mary, Abigail, Sarah, Lydia, Lodowick, Alfred, Gilbert, and Wilkins Updike.

The late Lodowick Updike said, that when a boy, his father used to take him to hear Bishop Berkely preach at Trinity Church, in Newport, where he pretty constantly officiated during his residence in the colony. Like all really learned men, the Dean was tolerant in religious opinion, which gave him a great and deserved popularity with all denominations. All sects rushed to hear him; even the Quakers, with their broad brimmed hats, came and stood in the aisles. In one of his sermons he very emphatically said, "give the devil his due, John Calvin was a great man." See memoirs of the R. I. Bar, page 34.

"August 28th, 1731. Mr. McSparran administered clinick baptism at the house of Christopher Phillips to his child Peter Phillips, he being dangerously sick."

The Phillips family is said, by tradition in the family, to have emigrated from Exeter, England, and were among the early settlers of Narragansett, around Wickford. Samuel Phillips, the first of the family of whom I have any notice, died in 1736, aged eighty-one. His widow, Elizabeth, afterwards married Col. Thomas, and died in 1748. Samuel had children.

1st—Thomas, who, I believe, was twice married and died in 1772, in Exeter. He had two children, (*a*) Samuel, who died 1748, aged twenty-two, leaving two children, Thomas and Mary; and (*b*) Mary who married first her cousin Charles Phillips, and second, Henry Wall, Sheriff, &c.

2nd—Charles, who, as also his wife, Sarah, died in 1753. His children were (*a*) Charles, who, in 1749 married his cousin, Mary, and died in 1757, leaving Major Samuel, Charles, Sarah and William; (*b*) the Hon. Peter Phillips, born 1731, died 1807; (*c*) Frederic; (*d*) Elizabeth.

3rd—Samuel, who married Abigail Brown, and had Mary, Thomas, Sarah, Henry, &c. Of these Thomas married Elizabeth

Brown, and their children were Thomas Phillips, of Exeter, deceased, Peter Phillips, of North Kingstown, a member of the Convention to form the State Constitution, and now living, and others. Thomas Phillips, last named, was father of Thomas Phillips, Town Clerk of Exeter, Samuel Phillips, late Senator from that town, John Phillips, &c.

4th—Mary, who, in 1718, married John Dickinson. Their children were Samuel and a daughter, who married a Matteson.

Major Samuel, son of Charles, and subject of this notice, was born at the family residence, near Wickford, Dec. 20th, 1749, and died Aug. 10th, 1808. He was four times married; first to —— Rathburn, by whom he had a daughter, Mary, who married Daniel Eldred; second, to —— Pearce, by whom he had a daughter, Thankful, who married Peleg Lawton; third, to Dorothy Bowyer, by whom he had Charles L., now living, Gen. Peter B., lately deceased, and Margaret, who died young. By his last wife he had no children.

Major Phillips, in early life, became an active whig in the revolutionary controversy. In August, 1776, he was commissioned by John Hancock, President of the United Colonies, as Captain of the Sixth Company of the First Regiment of the Brigade raised by this state, which was taken into continental pay and constituted part of the American army. On the 22nd of January, 1777, he was again commissioned by Gov. Cooke (the original commissions signed by Hancock and Cook now remain in the family,) a Captain of a company of State Infantry in Col. Stanton's regiment. In 1777, Captain Phillips was a volunteer, and commanded one of the five boats in the expedition commanded by Col. Burton for the capture of General Prescot; he was Captain of a company in Sullivan's expedition, in Rhode Island, in 1778. The next year he entered the naval service, and in a journal, written by himself, he has left the following account of his services:

MEMORANDUM OF THE NAVAL EXPERIENCE OF MAJOR SAMUEL PHILLIPS.

I entered into an agreement, in March 4th, 1779, with George Waite Babcock, Commander of a 20 gun Ship called the Mifflin, to go as his Lieutenant, after which, cruising upon the Banks of Newfoundland, we fell in with the Transport Ship Prosper, mounting 18

guns, 100 troops and 30 seamen, and after an engagement of three quarters of an hour close on board, and killing the Captain and 16 men, she struck to us; ten days after that we fell in with the Tartar privateer off the Western Islands, mounting 26 guns, 14 swivels, and 162 men, we having 130 men on board, (and having at the same time on board of us 80 prisoners to guard) which engagement continued close on board for two hours and a half, and after killing her Captain and and twenty-three men, she struck to us. We arrived at Boston with her and a number of prizes. I then made an agreement with Andrew Corbitt and Mungo Mackee, merchants of Boston, who bought said ship Tartar, to go out first Lieutenant, David Porter, Esq., Commander, with 160 men on board, on a cruise off the Island of Jamaica. We landed at Montego Bay, which the British papers, under the Kingston head, gave a full account of in January 29th, 1780, and took a number of prizes and carried them into Port au Prince. Afterwards, having accounts from a Dutch vessel that there were three heavy Letter of Marques going to beat the windward passage, we sailed immediately, and off Cape Tiberou, in the evening, we saw three sail, when, it being squally and very thick, we hove too till day light. These three ships proved to be the Ruby, a 64, the Niger, of 32, and the Pomonia, of 28 guns each, and they continued to play their bow chasers on us for two hours, and we played our stern chasers on them, but we got into a place called Petty Snew, where we were covered by two batteries. We lay there 42 hours, and the said ships kept cruising off and on—afterwards, coming out, the Pilot not being well acquainted, we struck three times, and damaged our ship very much, so that we went up to Port au Prince and condemned her.—I then took charge of a prize, and came home to Boston. In the year 1781, I was made choice of by Mungo Mackee and Captain George Waite Babcock, to go out first Lieutenant of the ship Mifflin, of 20 guns, and 150 men.—Cruising off Charleston, South Carolina, we fell in with a fleet, and were taken by the Roebuck, a 44, the Rawley, 30, and the Hyena, of 28 guns, and carried into South Carolina. Afterwards I was exchanged for a British Lieutenant of a Man-of-War, as appears by my exchange. After getting to Newbern, North Carolina, I took the command of a brig mounting 14 four pounders, belonging to John W. Standley of that place, to cruise off Sandy Hook. After sailing,

we fell in with the Chatham, of 50 guns, and the Caron of 44 guns, and were taken and carried into New York; but by the assistance of Mr. William Wanton I got my parole. After arriving home, before I was exchanged, I was sent for by Captain David Porter, by a letter dated May 28, 1781, to go out Lieutenant of a Ship mounting 18 guns, and could not go, being then a prisoner. After I was exchanged, I was sent for by Captain John P. Rathbone to go firs Lieutenant of the ship Waxford, 170 men, to cruise in St. George's Channel, which I accepted, and after sailing on the 28th of September, 1781, we fell in with the Recovery frigate, of 40 guns, and 300 men, commanded by Lord Hervey, and after 24 hours chase, on the 29th, in the morning, we were captured, and carried into Ireland, and from thence to Kinsale prison, and after being there two months, I was sent to Portsmouth, in England. They not receiving me in Fortune prison, I was put on board a 60 gun ship, called the Medway, and sent round in a fleet to Plymouth, and put on board a guard ship called the Dunkirk, but by the assistance of friends I made my escape, and got on board a neutral ship bound to Ostend, and went to Orient; falling in with an American ship of 20 guns, called the Sant Luianna, I arrived at Philadelphia, and from thence home. I was afterwards sent for by Colonel Leans and Smith, of Boston, to go out first Lieutenant of a Cutter, called the Assurance, David Porter, Commander, in December, 1782, bound to cruise off the Island of Jamaica, which I accepted, and after sailing, we took a prize called the Iove—our crew having the small pox on board, I prevailed with the Captain, as I had had the small pox, to take the command of said prize, and go to the Havanna with her; but by distress of weather and other misfortunes, I was obliged to go to the town of Campeachy, in the Bay of Mexico, which appears by my documents and papers. Afterwards, hearing of the blessings of peace, I arrived at home in August, 1783. Thus, I have been in the late war Lieutenant of four 20 gun Ships, one Cutter of 14 guns, and Commander of a Brig of 14 guns, as can be proved by letters and other documents now in my hands. As an individual, I have ever strove hard and suffered much to help to gain the independence of my country, which I ever held near and dear to me; and am ready to step forth again and oppose any power whatever, that shall

endeavour to trample or otherwise injure my country and her rights.

SAMUEL PHILLIPS.

Upon the termination of the war Mr. Phillips retired to his farm in North Kingstown, where he remained in quiet until the threatened rupture with France in 1799, when he was commissioned by President Adams as a Lieutenani, and served under Captain Raymond Perry, in the General Greene. After the treaty with France, he again retired to his farm near Wickford, where he died, August 10, 1808, in the 59th year of his age, and was buried on his farm. He was an accomplished gentleman, and sustained a high character for integrity and honor.

Peter Phillips was the son of Christopher, and grandson of Samuel Phillips. He was born in North Kingstown, 1731. The family were staunch friends of the Episcopal Church in Narragansett from its commencement. Mr. Phillips was generally constituted one of the Wardens or Vestry ; was a liberal patron, and regularly attended the ministrations of the church. In the revolution he was an early and inflexible whig, and rendered important services to his country during the war. In 177*, he was elected to represent his native town in the General Assembly, and, in 1775, he was promoted to the Senate, and at May, he was elected Commissary of "The Army of Observation," a body of fifteen hundred men, raised by the state, of which Nathaniel Greene was elected Brigadier General. Mr. Phillips was re-elected State Senator for the years 1776, '7, '8, '9. In 1780, the legislature appointed him one of the Judges of the Supreme Court of the State, and he was continued of the same tribunal for five consecutive years. In 1785, Mr. Phillips was elected by the people, a delegate to represent Rhode Island in the Confederated Congress, but did not take his seat in that body. In 1786, he declined a re-appointment on the bench of the Supreme Court. The legislature, desirous of retaining Mr. Phillips in the public service, elected him to the office of Chief Justice of the Court of Common Pleas for his native county, in the year 1795. He soon resigned all public honors and retired to private life. All the various civil and military appointments that were conferred upon

him by the legislature or by the people, he discharged with ability and fidelity.

Mr. Phillips was a man af considerable property. He owned the handsomest estate in Wickford, his house was neat and pleasantly situated, and his gardens and grounds tastefully arranged. Since his death, all has gone to decay. He was a gentleman of polished manners, very spare in person, wore a bagged wig, and always dressed with great neatness. He lived a single life, and died at an advanced age, and was interred near his residence in Wickford, on a spot which he had previously selected.

"March 15th, 1732, in the morning, died Mr. George Balfour, a gentleman much beloved and heartily lamented by all that knew him. He was aged — years, and interred under his own pew in the Church of St. Paul's, Narragansett—17th day."

"Dec. 14th, 1732, on Thursday night, between eleven and twelve o'clock, departed this life, Mr. William Gardiner, of Boston Neck, in the sixty-first year of his age. And was interred the Sunday following, viz: the 17th, in the church yard of St. Paul's, Narragansett."

William Gardiner (the eldest son of Benoni, and grandson of Joseph Gardiner, an emigrant from England, and one of the first settlers of Narragansett,) was born 1671, and died 1732. His first wife was Abigail Rennington; after his death she married Capt. Job Almy. They left seven children:

1st—John, born 1696, died 1770; his first wife was Mary Hill. She left three children. His second wife was Mary Taylor, of Jamaica, Long Island, and niece of Francis Willet, Esquire. She left seven children: 1st—Austis, married Rowland Robinson, issue. 2nd—Thomas, died without issue. 3rd—Amos, issue. 4th—William, married Enuice Belden, of Hartford; Gen. Wyllys, of Hartford, who was slain in the battle on the Western frontier with the Indians

in 1793, married her sister—issue one son, James Gardiner, he died without issue thirty or forty years ago, at Hartford. 5th—John, married Sarah Gardner, issue. 6th—Benjamin, married Elizabeth Wickes, daughter of Thomas Wickes, of Warwick, issue. 7th—Abigail, married Lodowick Updike, issue. 8th and 9th—Mary and Sarah, died single. 10th—Lydia, married first Robert Champlin; he left one daughter, now Mrs. Mary McRea, widow of Col. McRea, of the U. S. Army, now living at Newport—second husband, John Faxon, several children.

2nd—William Gardiner, married Elizabeth Gibbs, issue.

3rd—Thomas, died without issue.

4th—Sylvester, noticed below.

5th—Abigail, married Caleb Hazard; afterwards, Gov. William Robinson.

6th—Hannah, married Dr. McSparran.

7th—Lydia, married Josiah Arnold, grandson of Gov. Benedict Arnold, issue, died.

Sylvester Gardiner, the fourth son of William, was born in South Kingstown at the family mansion on the farm next South of the Ferrey estate, in 1717, where his health was feeble and his constitution slender. His father was apprehensive that his system was not sufficiently robust to constitute him an efficient farmer. Upon the expression of these apprehensions, his son-in-law, Dr. McSparran, suggested the propriety of educating his son for some professional pursuit, and that the expenses of obtaining such an education should be deducted from the proportion of the estate intended for him. He promised, if his father-in-law would permit him to have the direction of the education of Sylvester upon these terms, he would make him more of a man than all the rest of the family. His father replied, "then take him." Dr. McSparran placed him in Boston to complete his primary education, and subsequently directed his attention to the study of medicine. He was then sent to England and France, where he enjoyed the best advantages for eight years, and returned to Boston an accomplished physician and surgeon. He not only practised successfully, but promoted the knowledge of the healing art, by reading lectures, illustrated by anatomical preparations. He was among the most distinguished of his profession in the day in which he lived. By his professional success, and by the means of a

large establishment for the importation and sale of drugs, he accumulated an immense estate, and purchased large tracts of land in Maine. In the revolution, he adhered to the royal cause, and when the enemy evacuated Boston he went to Nova Scotia, and finally to England, and his great estates were confiscated and sold, embracing one hundred thousand acres in Maine. In a letter to Mr., afterwards Gov. Bowdoin, dated Poole, England, April 10th, 1783, he says: "There is now an entire change in our ministry, which you will hear of before this reaches you, and with them most likely a change of political measures. God grant us all grace to put an end to this devouring war, so contrary to our most holy religion; and unite us all once more in that bond of peace and brotherly union, so necessary to the happiness of both countries, which God grant may soon take place, and give us all an opportunity once more to greet one another as friends." Upon the conclusion of peace, he returned to this country, and resided at Newport, in his native state, where he took a house and resumed the practice of physic and surgery, which he followed until his death, which took place after a short illness, August 8th, 1786.

The following obituary notice appeared in the Newport Mercury of Aug. 14th, 1786:

"On Tuesday last, departed this life, in this city, Doctor Sylvester Gardiner, in the eightieth year of his age.

"He was a native of this state, but for many years prior to the revolution, an inhabitant of Boston, in the state of Massachusetts, where in the line of his chirurgical and medical profession, he long stood foremost. He was possessed of an uncommon vigor and activity of mind, and by unremitted diligence and attention, acquired a large property, which, though much injured by the late civil war is not wholly annihilated. His christian piety and fortitude were examplary as his honesty was inflexible and his friendship sincere. He has left behind him to deplore his loss, a truly excellent lady and a numerous posterity.

"His remains, attended by many of his relatives, and of the most respectable citizens, were removed to Trinity Church on the Friday following, where the funeral service was read, and a sermon suitable to the solemnity, at his particular desire, delivered to a very crowded audience; after which the body was interred under the

church. The colors of the shipping in the harbor were displayed half-mast high, and every other mark respect shown by the inhabitants on the mournful occasion."

Dr. Gardiner was a munificent patron of the church and contributed ten acres of land for a glebe at Gardiner, in Maine, and twenty-eight pounds sterling for the minister, forever, which has been the partial means of sustaining a respectable church in that state.

His first wife was Anne, daughter of Dr. Gibbons, of Boston, by whom he left six children, as follows:

I.—John, father of Rev. J. S. J. Gardiner, of Boston.

II.—William, died without issue.

III.—Anne, married John Brown, brother of the Earl of Altemont, afterwards created Marquis of Sligo. Her children were, 1st—John, married a daughter of Lord Howe. 2nd—James. 3rd—Ann. 4th—Louisa.

IV.—Hannah, married Robert Hallowel. They had one son, Robert Hallowell, who took the name of Robert Hallowel Gardiner, and married Emma Tudor.

V.—Rebecca married Philip Dumarisque. Her children were 1st—Philip, died without issue. 2nd—James. 3rd—Francis. 4th—Rebecca.

VI.—Abigail married Oliver Whipple of Cumberland, R. I., afterwards a Lawyer in Portsmouth, N. H. He wrote a poem, now extant, dedicated to President John Adams. They left three children. 1st—Sylvester G. Whipple, died without issue. 2nd—Hannah, married Frederic Allen, a Lawyer of distinction, of Gardiner, in Maine. 3rd—Anne. In 1803 Oliver Whipple removed from Portsmouth to Hallowell, in Maine, and since deceased. Dr. Sylvester Gardner's second wife was an Eppes, of Salem. His third wife, Catharine Goldthwait, survived him, and married Mr. Powell. He had no children by his last two wives.

John Gardiner, the eldest Son of Dr. Sylvester, and Grandson of William Gardner, of Narragansett, "was born in Boston about the year 1731, was sent to England to complete his education; studied law at the Inner Temple, and was admitted to practice in the Courts of Westminster Hall. He was an intimate associate at this time with Churchill, the poet, and John Wilks, the reformer, in whose

cause, at the time, politics ran high, he appeared as junior Counsel, and attracted the notice of Lord Mansfield, who expressed a high opinion of his natural endowments for eminence in his profession, although his political connections were not such as to secure his Lordship's favor, or his own rapid advancement. He practised a short time in the Welch circuit with success, and married a Miss Harris, of respectable family, in South Wales; but being impatient at once to get into lucrative practice, he procured the appointment of Attorney General of the Island of St. Christophers, in the West Indies, where he removed with his family, about the year 1765. He practised law with great success at St. Christophers and the Island of Jamaica, until the termination of the American revolution by the peace of 1783, when he removed with his family to his native town. After practising for two or three years with much celebrity, he removed in 1786, to an estate left by his father at Pownalborough, in the then district of Maine, where he also practised law, and whence he was sent as representative to the Massachusetts legislature, from the year 1789, to his death, which happened by the loss of a packet in which he took passage for Boston, for the purpose of attending the General Court in 1793–4. In the legislature he obtained the name of the law reformer, in consequence of the zeal and eloquence with which he advocated several important changes in the laws of the state. One, the abolition of special pleading, in which he failed—others, in which he was successful, were the repeal of the laws of primogeniture, of statutes for the more early breaking of entailments, and the repeal of the laws against threatrical representations. On the latter subject he made a speech very celebrated for the learned account it gave of the Grecian and Roman theatre. He was a thorough republican and violent whig in politics; and in religion was a Unitarian, in consequence of which he took a leading part in the alteration of the liturgy of Kings Chapel, Boston, and other changes by which that became a Unitarian Congregational Society. He had an astonishing memory, was an admirable belles lettres scholar, learned in his profession, and particularly distinguished for his wit and eloquence."

"From a dislike of his principles, both in politics and religion, his father by will, settled the greater portion of his estate upon his sister's son, Robert Hallowell, now Robert Hallowell Gardiner, of

Gardiner, Maine. The forfeited property in Maine was chiefly recovered by his heirs, in consequence of some informality in the legal process of the Attorney General."

In a letter from him to his father, in England, on his arrival from St. Kits, dated Boston, July 14th, 1783, he writes: "I arrived on Wednesday, and as I traversed the town, I saw your confiscated houses and possessions, sold by the state, and now held and occupied by strangers, here did my heart sink within me. I had an interview yesterday with your friend Hancock, and with Mr. John Pitts; they both seemed inclined to do you any service, but both agreed, that it would be best not to attempt to return until matters were more settled, and the passions of men were some cooled. My countrymen here, have received me with open arms, and I have all the interest that the French court or ministry can give. If it will serve you, I should be happy that you would point out in what way. Gov. Hancock, Samuel Adams, Dr. Cooper, &c., have all received me with the greatest cordiality, and General Washington, in consequence of a letter from the French Ministry, overwhelmed me with civilities for the four days I staid with him. Mr. Pitts would have written to you, had he not been afraid of giving offence to a jealous people. Although I was in a French government, the last two years, and an officer of the French king, yet so cautious were all in this state that I could not receive an answer to any of my letters to Gov. Hancock, Pitts, Dr. Cooper, Col. Hitchburn, &c., even though my friend Count Dillon wrote the strongest letters in my favor to Gov. Hancock and to the French Minister.

Adieu, my Dear Sir,
And believe me most affectionately,
J. GARDINER.

To Dr. SYLVESTER GARDINER,
POOLE, ENGLAND.

The Late John Sylvester John Gardiner, D.D., was son of John and grandson of Dr. Sylvester and great grandson of William Gardiner, of Narragansett. He was rector of Trinity Church, Boston, from 1805 to his death, in 1830. He was born in Wales in 1765, was sent to Boston for his early education, and before the revolutionary war, was sent to England and placed under the in-

struction of the celebrated Dr. Parr, until he was eighteen. He went to England for the benefit of his health and died there in 1830. He was an eloquent divine and was highly esteemed by society for his talents and virtues. He read the church service with extraordinary solemnity and affect. He wrote the English language with great purity and elegance, and was not without a happy talent for poetry. He was reputed to be a sound divine and a classical scholar of fine taste and acquirements. He left one son, the present William H. Gardiner, an eminent lawyer in Boston, who married Caroline Perkins, and two daughters, Louisa, who married John P. Cushing, Esq., and Elizabeth.

"Dec. 21st, 1732. At the house of Mr. Samuel Brown, of South Kingstown, Jonas Minturn was married to Penelope Brown, the daughter of said Samuel."

The ancestor of the Minturn family in this country was a native of England, and was one of the early settlers of Narragansett :—

Jonas Minturn married Penelope Brown, of South Kingstown. He afterwards lived and died on his own farm in Narragansett ; he left three children ; William, Hannah, and John, the latter of whom died at the early age of twenty-one years, and was a young man of great promise, having sustained an excellent character. Hannah remained unmarried, and died at an advanced age in Newport. William early exhibited that energy and decision of character which were so conspicuous during his life. Being of an enterprising disposition, and wishing to see more of the world than his circumstances permitted, he made several voyages from Newport in a ship, of which he soon became mate. During one of these voyages to a port in England, the vessel in which he sailed had the misfortune to be captured and taken into France ; England being at that time at war with that country. The voyage was thus in danger of being broken up, threatening great loss to those who were concerned in its success. The French commander offered t

accept a ransom for the vessel, which, though ardently desired by the American captain, was deemed by him to be entirely out of his power to accomplish at this juncture. Mr. Minturn seeing how vitally important was the measure, presented himself before the master of the ship. "Captain," said he, "land me on the Coast of England—I will go to London; I am certain that I can effect this desirable result through a commercial house in that city." It was done. Dressed as he was in his sailor clothes, he proceeded on foot to London; found out the firm he was in search of, and by his intelligence and perseverance, was able to convince them of the importance and feasibility of the object. He then re-crossed the channel, paid the ransom money, and arrived safely with the vessel at Newport.

In testimony of the high opinion which the owners of the ship entertained towards him for this signal service, he was immediately made captain of the same vessel; and so fortunate was he that he was soon able to become himself a ship owner and to establish himself at Newport, where becoming a successful merchant, he was greatly distinguished for benevolence and public spirit.

In 1788, many of the first citizens of Rhode Island and Massachusetts associated themselves together for the important object of founding a city on the Hudson River. In this undertaking, requiring prudence and foresight, the sagacity of Mr. Minturn was eminently conspicuous. The agricultural and other resources of the county of Columbia, and country adjacent, being considered particularly favorable to the enterprise, an elegible site on the east bank of the river was selected, and here was founded what is now the city of Hudson. Mr. Minturn being at the time extensively engaged in navigation, embarked with his family, in one of his own ships, and arrived safely, after a passage of thirteen days from Newport. Finding, however, that the branch of mercantile business in which he was more especially engaged, that of commerce and navigation, could be prosecuted with more success at a point less remote from the sea, he concluded upon a change of location, and finally fixed upon the city of New York as possessing those superior commercial advantages which have since been accredited to it by the world. Hither he removed in 1791, continuing his successful career, and realizing all the advantages which he had anticipated

from this new abode. Having amassed a large estate for the times in which he lived, he retired from the active duties of commercial life, enjoying the respect, the esteem, and the affection of his fellow citizens.

In 1799, Mr. Minturn's health so rapidly declined that he ardently longed to breathe once more his native air; confidently believing that it would bring with it, healing on its wings. He was also anxious to consult with Dr. Senter, of Newport, the physician of his early life. In this desire he was warmly encouraged by his friend, and former partner in business, George Gibbs, Esq., who kindly procured a commodious house for his reception; but his cherished hopes and those of his attached family, were destined to be soon destroyed. His disease increased in severity, and he died in August of that year, universally lamented. Justice, firmness and charity were the distinguishing traits of his character.

William Minturn married Penelope, daughter of Benjamin Greene; she was a near relative of Major General Nathaniel Greene of the revolution, with whom she spent a considerable part of her early life at Potawomut. After her husband's decease, Mrs Minturn returned to New York, where she resided till her death, in 1821, dying in that humility and faith which her christian life had so pre-eminently exemplified.

William Minturn left ten children: 1st—Penelope, married to John T. Champlin. 2nd—Benjamin Greene, married to Mary, daughter of Robert Bowne. 3rd—Hannah, who died in 1817. 4th—William, also married to a daughter of Robert Bowne. 5th—Jonas, married to Esther, daughter of William T. Robinson. 6th—Mary, married to Henry Post. 7th—Deborah, married to Robert Abbott, jr. 8th—Nathaniel G., married to Lydia, daughter of Samuel Coates, of Philadelphia. 9th—Niobe, who resides in New York; and 10th—John, who in 1817, removed to New Orleans, where he is now living in the enjoyment of the respect and confidence of that community; he married Lydia, daughter of James Clements, of Philadelphia.

The descendants of William Minturn have numbered one hundred and forty-six persons.

"May 27th, 1733, were intermarried in Narragansett,

by Mr. McSparran, the Rev. Mr. Samuel Seabury, minister of the Church at New London, in Connecticut, and Mrs. Elizabeth Powell, of Narragansett."

The Rev. Mr. Seabury was born in 1706, and was graduated at Harvard University, in 1724. He settled at Groton, Connecticut, as a Congregational minister, and is said to have married Abigail, the daughter of Thomas Mumford, of North Groton. William Gardiner, of Boston Neck, Narragansett, married Abigail Remington, the aunt of Mrs. Seabury. From intercouse with Dr. McSparran, who married Hannah, the daughter of Willam Gardiner, Mr. Seabury became an Episcopal clergyman, and was appointed by the Society for the Propagation of the Gospel, in 1728, the first missionary of St. James' Church, then at New London, which Dr. McSparran had been instrumental in erecting. His first wife died in 1731. In 1733, he married Elizabeth Powell, the daughter of Adam Powell, a merchant of Newport, and grand daughter of Gabriel Bernon. He remained rector of the church at New London thirteen years, and removed to Hemstead, on Long Island, in 1742, where he died, June 15th, 1764. The following letter from Mrs. Seabury to Judge Helme, of Tower Hill, Narragansett, who married her sister, Esther Powell, announcing to him the death of her husband, and the answer, conveying to her the affecting intelligence of the decease of her sister, and the adjustment of her legacy, notwithstanding the depreciation and loss of interest, is so highly honorable, that it is but justice to his memory that it should be inserted.

Hempstead, July 15th, 1764.

Dear Brother, as you are to me in a double capacity, both in regard to the relation between us, and in regard to our unhappy condition, for I heard, by report, that my sister is dead; but I have not had a line from you, at which I am somewhat surprised. As to my own deplorable state, my dear husband left me and his family, the 19th of June, to go to England, from whence he returned, the 7th of June, a sick, and I may say, a dying man, for he lived one painful week, and then resigned his soul into the arms of his dear Saviour.

Dear Sir :—Your own heart will better suggest to you what I feel, than any words I can make use of. I can only say, I have lost one of the best husbands, and am left with six children ; the eldest son and daughter married—the youngest son with a merchant in New York, and the other three with me—one of which is a daughter of nineteen, one a son of seventeen, and the other a daughter of six years.

Dear Sir—I am both a widow and a stranger. My husband did not lay up treasures on earth ; though, I have reason to think, he did in Heaven, where no rust doth corrupt ; and my whole trust is in Him, who hath said, "He is the Father of the fatherless, and the widow's God.

Sir—as there is in your hands a legacy left me by my mother, I should be glad to know of you what I am to expect from it, for I shall be in want of it by next May.

If you write to me, please direct to the care of Mr. Henry Remsen, jr., Hanover Square, New York, the gentleman with whom my son lives, and he will forward the letter.

I have no more to say, Sir, but to commend you and your children to God Almighty, and begging your prayers for me and mine.

I am, Sir,

Your affectionate Sister, and

Humble Servant,

Elizabeth Seabury.

To James Helme, Esq., South Kingstown.

South Kingstown, July 23d, 1764.

My Dear Sister :—I have received your letter of the 5th current, though the melancholy news with which it was charged had reached our ears before that came to hand. I heartily condole with you on the mournful occasion.

I wrote brother Seabury a few broken lines the 23d of March last, (which I find has not come to hand,) giving an account of the severe stroke of afflictive Providence, which happened to us the day before, in the death of the dearest of women, the tenderest of mothers, and the sincerest christian. Her state of health had been interrupted at times, during the fall and winter past, and on Sunday, the 11th of March, she was taken with a pain in her shoulder and

breast, with great difficulty of breathing. On letting of blood, she was somewhat relieved; but being about seven months in her twelfth pregnancy she still continued very ill, until Monday, the 19th, when she was delivered of a male child, which lived about five hours. As she was much better upon her delivery, herself and all of us entertained hopes of her recovery, and the physicians imagined that the danger was over,—but on Tuesday night her pains and difficulty of breathing returned, and she remained with great patience under inexpressible anguish, until Thursday, the 22d, when, (oh, how shall I relate the distress of that melancholy day,) after taking a final and affectionate farewell of the whole family, in full assurance of a blessed immortality, she breathed her pious soul into the arms of her Redeemer.

Her last admonition, "live so as I may meet you in Heaven," still sounds in my ears.

O, my dear Sister, to return your own words—"your own heart will better suggest to you what I feel than any words I can make use of." Imagine to yourself, the dearest, the best, the tenderest wife, torn from the bleeding side of the man who loved her above all earthly good. Imagine to yourself a man destitute and forlorn, to whom the whole world is a blank and a wilderness; imagine to yourself the concern of a parent for eight motherless children, the youngest of whom is about two and a half years old, and then tell me, my dear sister, if my case is not truly wretched.

Though the ways of Providence seem dark and perplexing to our narrow capacities, yet we know that infinite goodness does always what is best. Infinite wisdom cannot err, and all the ways of God are right. Let us therefore, my dear Sister submit ourselves to the determinations of Heaven, and endeavor to follow them who, through faith and patience, inherit the promises.

Your legacy, like all other estates in this Colony that lay in money, is greatly depreciated in value. However, I shall do you all the justice in my power, by making good the depreciation, and although I have not made an exact calculation, believe it will amount to about £1,550, which at £7 per dollar, the now legal and current price, may be in value about two hundred and twenty dollars, which I shall endeavor to have in readiness by the time you mention, or when (or before,) I hope to see you here; and if I can col-

lect any considerable sum to the value of one hundred dollars, more or less, before that time, should be glad you would give proper orders, to whom I may pay it.

I have an only daughter and seven sons, the second of whom lives with Mr. Robinson, an Attorney at Law; the rest are at home with me, and all desire their compliments of duty may be acceptable.

May the God of all grace protect, comfort, and support you and yours, is the sincere prayer of my dear Sister.

Your affectionate Brother,
And humble servant,
JAMES HELME.

To MRS. ELIZABETH SEABURY.

HEMPSTEAD, Nov. 26th, 1764.

MY DEAR BROTHER:—I received yours of the 23d of July, charged with the affecting account of the death of my dear and only Sister; in regard to which, and my own troubles, I beg to say with Job—"the Lord gave and the Lord hath taken away, blessed be the name of the Lord."

It is some time since I received yours, and should have answered you before, but have been much hurried with business; having, with the assistance of some gentlemen of this Parish, raised a dwelling house and got it under cover, but do not purpose doing any more to it this winter, as I see no prospect of being obliged to quit the parsonage.

As to the money in your hands, I know not how to convey it to Hempstead, for I do not think my affairs will allow of my making a journey to you. I should be extremely glad of a visit from you, my neice, or any of my nephews, to whom pray make my compliment of condolence. My children present their duty to you, and love to their cousins.

That God Almighty may assist, comfort, and direct you, in all your difficulties, is the earnest prayer of

Your affectionate Sister,
And humble servant,
ELIZABETH SEABURY.

To JAMES HELME, ESQ.

My Dear Sister:—Agreeable to your desire of the 11th current, I sent you, by my nephew, Nathaniel Seabury, £500, old tenor, in gold and silver, as the value for your legacy. I have made good the depreciation of the money, and allowed interest to you for the whole time; though I have been obliged to receive it at the depreciated value, and often had a great part of the money lying by me, for months together, for want of a proper person to let it to—at other times have been at the trouble and expense of law-suits, and in such cases, with us, we are always obliged to levy six months after judgment, for the money, without a farthing of interest being allowed—and I cannot help thinking, that, upon the whole, I have not received so much value for the legacy. I hope, in this affair, I have approved myself to your acceptance; if not, let me know, and if any mistake has been made, it shall be rectified; although, I believe there is none. I must now repeat to you what you wrote to me in June, 1765; I hope the finishing of this affair will not put an end to our correspondence. Your near relation to that person who was the comfort of my life, and the joy of my heart, and that brotherly kindness with which you have treated me, will always make you and yours very near and dear to me. My nephew tells me that you have some thoughts of making a journey to New London some time hence; when you are so near, I beg you to favor us so much as to make us a visit, as all my children are desirous of waiting on their aunt.

I still remain in a state of widowhood, without the least appearance of altering that condition—and indeed, when I reflect that the dear, dead partner who has left me, to receive the reward of a well spent life, has not left her equal behind her—how can I attempt a second marriage, and how can I, my dear Sister, dwell upon so tender a subject?

Let it be our endeavor to meeet her in yon celestial regions, where bliss and immortality crown the happy subjects.

My children all make their most profound compliments of duty to their dear aunt, and love to their cousins.

With my sincere love to all my dear nephews and neices,

I am, my dear Sister,

Your affectionate Brother,

James Helme.

Mrs. Elizabeth Seabury.

"His second wife survived him more than thirty years, and died February 6th, 1799, at the age of eighty-seven. Few better men have lived than Mr. Seabury. He discharged every duty of his sacred function, with the greatest diligence and indefatigable labor; leaving behind him a character, held in high estimation, and an example worthy of imitation.

"Mr. Seabury left four sons, Samuel, Adam, Nathaniel, and David, and three daughters, Mary, Jane, and Elizabeth.

"Samuel, the eldest son by the first wife, was born at New London, in 1728, and graduated at Yale College, in 1748, and went to Scotland for the purpose of studying medicine, but turning his attention to theology, he took orders in the Church of England, and, on his return, settled in New Brunswick. In 1756, he removed to the Church of Jamaica, Long Island; from thence he went to West Chester, in 1766, where he was rector of the church, and kept a classical school, until the British entered New York, in 1776, when being a royalist, he took refuge in that city, where he remained until 1783."

In 1784, Mr. Seabury was recommended by the Episcopal clergy of Connecticut, and some in New York, for Bishop of Connecticut. He went to England for the purpose of being consecrated. The Archbishop of Canterbury, doubted his canonical authority to consecrate, without the authority of an act of Parliament, a Bishop resident out of the British empire; this, then, being by the treaty of peace, an independent and foreign country.

The following, says Hawkins' Missions of the Church, is Mr. Granville Sharp's account of the interview between the Archbishop of Canterbury, and the Bishop elect of Connecticut:—

"Dr. Seabury, in coming to England, called on the Archbishop of Canterbury, for consecration, to the great surprise of the Archbishop, who was apprehensive it would give great offence to the Americans, with whom we had just then made peace; and therefore, his grace (the very worthy and learned Dr. Moore,) wished to be allowed some time to consider of the request; upon which Dr. Seabury very abruptly left the room, saying, 'If your grace will not grant me consecration, I know where to obtain it; and immediately set off for Aberdeen. The Archbishop communicated to G. Sharp this account of Dr. Seabury's behaviour; and G. Sharp, in return,

informed his grace, that a General Convention was actually appointed in America, for the election of Bishops. On hearing this, the Archbishop gave G. Sharp authority to assure the Americans, that if they elected unexceptionable persons and transmitted proper certificates of their morals and conduct, and of their suitable abilities for so important a charge, he would do every thing in his power to promote their good intentions.'

"It was certainly only reasonable that the Archbishop should take time to deliberate and to consult with his suffragans, on a matter of such importance as the consecration of a Bishop for an independant country. Without, indeed, the consent of the crown, he could not legally consecrate; and besides, he might have had scruples about the propriety of doing so, partly from the circumstance of the Bishop elect not being the choice of the whole church, and partly from an apprehension of giving umbrage to a power with whom a treaty of peace had but lately been signed. On the other hand it was natural that Seabury, an hereditary missionary, who had lived through years and years of disappointed hope, and had seen the church languish for want of a head, should be impatient of further delay, and that fearful of legal obstructions, he should, even though it were somewhat precipitately, address himself to Bishops who were unfettered by state connection, and of whose sympathies he was well assured. Nor should it be forgotten, that he was strongly advised to adopt this course by one whose name, station and learning gave weight to his opinion. Dr. George Berkeley, prebendary of Canterbury, who inherited all his father's zeal for the Colonial Church, had, for some time previously, been in correspondence with Bishop Skinner, of Aberdeen, on the subject of transmitting to America the gift of Episcopacy from the suffering Church of Scotland. ****

"From Dr. Seabury's own account, it would appear that he did not even apply to the Scotish Bishops until he had ascertained that the government would not permit a Bishop to be consecrated without the formal request, or at least, consent of Congress, which, he added, 'there is no chance of obtaining, and which the clergy of Connecticut would not apply for, were the chance ever so good.' At length, every obstacle having been removed, Dr. Seabury went to Scotland and was there consecrated on the 14th of November, 1784, by

Bishops Kelgour, Petrie, and Skinner. Early in the summer of the ensuing year, he returned to Connecticut the first Bishop of our church (for Talbot and Weldon left no traces behind them,) that had been seen in that part of the North American Continent.'"

The number of Episcopal congregations in the Provinces at this time, were 70, and the members of the church 40,000. Granville Sharp did not, of course, for a moment doubt the full validity of Bishop Seabury's consecration, but was still as anxious as ever to see the succession conveyed to America through the English branch of the church. This he rightly considered as a matter of the highest importance, and accordingly kept up an active correspondence on the subject, with persons of various characters and professions, as Dr. Franklin, Mr. Adams, the first ambassador from the United States, Dr. Rush, an eminent physician at Philadelphia, of the Presbyterian denomination, and the Rev. Mr. Manning, a clergyman of Rhode Island. By these means he was enabled to keep the Archbishop fully informed on the subject. Dr. Rush wrote to him, April 27th, 1784:—'I am happy in being able to inform you, that attempts are now making to revive the Episcopal church in the United States. Though a member of the Presbyterian Church, yet I esteem very highly, the articles and worship of the Church of England. Such is the liberality produced among the dissenters by the war, that I do not think they will now object to a Bishop being fixed in each of our States, provided he has no civil revenue or jurisdiction.

"In a letter to his brother, Mr. Sharp thus expresses his gratification at the prospect of a successful issue of the labors of himself and others in this great cause. He says, January 10th, 1786, 'the Church of England is likely to take the lead, and to be gloriously established in America.' And a week later the following entry occurs in his journal:—'January 13th, 1786; informed by Mr. Adams, American ambassador, that the Convention of the Episcopal Church of America (which included Carolina, the Jerseys, and Maryland, as well as Virginia, Pennsylvania, and New York,) have written a letter to the two Archbishops, requesting them to consecrate a person whom they should send; that the letter was inclosed to him, and delivered with his own hand.'

"The next morning he waited upon the Archbishop of Canterbury,

who, he says, 'told me that the requisition is a very proper one, and expressed in very respectful terms; and assured me that he is a very sincere friend to what is proposed, and will promote it to the utmost of his power; provided they send persons duly qualified.'

"When all seemed thus prepared, some very formidable difficulties were suggested, respecting the orthodoxy of the persons to be elected, and the alterations which had been made in the Book of Common Prayer. As long as any uncertainty remained on these points, the greatest caution was necessary, and the Archbishop, therefore, demanded satisfactory proof that the clergymen to be presented for consecration, were in doctrine uncorrupt. In answer to the address of the Convention, the Archbishop thus expressed the unanimous opinion of the English Bishops. 'While we are anxious to give every proof, of not only our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system, which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline.'

"The church at large, is under the greatest obligations to the Bishops, for the faithful execution of their trust at this critical time. Their christian firmness, and a little wise delay, gave the Convention an opportunity of withdrawing the most objectionable alterations in their Prayer Book, which was mainly constructed according to the revision of Archbishop Tillotson and a committee of Divines, in 1689. The preface states that, by an examination of the altered form, 'it will appear that this church is far from intending to depart from the Church of England, in any essential point of doctrine, discipline, or worship; or further than local circumstances require, or to deviate in any thing essential from the thirty-nine articles.'

"On the 17th July, 1786, Mr. Sharp waited on the Archbishop of Canterbury, with a copy of the New American Prayer Book; and a few days later, July 27th, 1786, he writes to his brother as follows:—The Archbishop very obligingly read over to me the letters which he and the Archbishop of York wrote to the American Con-

vention, and the forms of the certificates and testimonials which they proposed as being satisfactory. The letter is exceedingly well drawn up, with all the solemnity and true Christian propriety that you could possibly wish on the occassion.

"This very delicate and protracted, but important negociation, was now brought to a successful issue. The Rev. Wm. White, and the Rev. Samuel Provoost, who had been duly elected to the sees of Pennsylvania and New York, arrived in London at the end of November, 1786, bearing testimonials signed by the Conventions of their respective states. They were at once introduced to the Archbishop of Canterbury, by Mr. Granville Sharp, and formally presented to his grace a few days afterwards, by Mr. Adams, the American minister. At length, on the 4th February, 1787, [an act of Parliament having been passed for the purpose,] they were consecrated in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Archbishop of York, and Bishops of Bath and Wells, and Peterborough.

"The two Bishops did not linger in England, but embarked in a few days after their consecration, and arrived in New York on the 7th of April,—Easter Day,—a happy omen as it was considered, for the reviving church of that country, (soon after Bishop Madison was consecrated in London.) Thus at last, after nearly two centuries of struggle, the church was perfected in America.

At the Episcopal Convention, in Philadelphia, in 1786, the validity of the orders conferred on Bishop Seabury by the Scots Bishops, was questioned, which created some warmth, and means were immediately taken to obtain valid consecrations, as has been above stated, and the threatened difficulties were averted.—Bishop Seabury's consecration was afterwards admitted to be canonical.

"Bishop Seabury," continues Thompson, "was the first American citizen who attained to that title. On his return to this country, he settled in his father's parish, at New London; presiding, of course, over the diocese of Connecticut, and, in 1790, he was elected Bishop of Rhode Island, the clerical functions of which sacred offices he continued to exercise until his death, February 25th, 1796, aged sixty-eight. The following is inscribed on his tomb-stone, at New London:

HERE LIES THE BODY OF
SAMUEL SEABURY, D. D.,
BISHOP OF CONNECTICUT AND RHODE ISLAND,
WHO DEPARTED THIS TRANSITORY SCENE, FEBRUARY 25th, 1796,
IN THE SIXTY-EIGHTH OF HIS AGE, AND THE ELEVENTH OF HIS
EPISCOPAL CONSECRATION.

INGENIOUS WITHOUT PRIDE,
LEARNED WITHOUT PEDANTRY,
GOOD WITHOUT SEVERITY.
HE WAS DULY QUALIFIED TO DISCHARGE
THE DUTIES OF THE CHRISTIAN AND THE BISHOP.
IN THE PULPIT HE ENFORCED RELIGION;
IN HIS CONDUCT HE EXEMPLIFIED IT.
THE POOR HE ASSISTED WITH HIS CHARITY;
THE IGNORANT HE BLESSED WITH HIS INSTRUCTION.
THE FRIEND OF MEN, HE EVER DESIGNED THEM GOOD;
THE ENEMY OF VICE, HE EVER OPPOSED IT.
CHRISTIAN! DOST THOU ASPIRE TO HAPPINESS?
SEABURY HAS SHOWN THE WAY THAT LEADS TO IT.

"Charles Seabury, the youngest son of the Bishop, was born in West Chester, in May, 1770, and succeeded his father in the church, at New London. In 1796, he preached a while at Jamaica. His first wife was Anne, the daughter of Roswell Saltonstall, of New London, by whom he had issue. His son, Samuel Seabury, D. D., is the present rector of the church of the Annunciation, in the city of New York, and editor of the CHURCHMAN, a religious newspaper."

"Bishop Seabury died in 1796. His death was a heavy loss to his infant communion; yet he had lived long enough to leave a marked impress of his character upon its institutions. His influence was most important whilst the foundations of the ecclesiastical fabric were being laid. For he was a clear-sighted man, of a bold spirit, and better acquainted than any of his coadjutors with those guiding principles which were then especially required. His own bias, indeed, was to extremes in the very opposite direction from that to which their inclination led them. Trained amidst the New England sects, he had early learned to value the distinctive features of his

own communion; and receiving the consecration from the Scotch Bishops, the affections of his heart opened freely towards them, and drew the whole bent of his mind towards their forms and practices. Had it been left to him alone to form the temper and mould the institutions of the western church, there would have been little hope of its ever embracing the whole of the jealous population of that wide republic. But his views were a wholesome check upon those with whom he had to act. Of these, Bishop Madison had been bred a lawyer in the worst days of Virginia laxity. He was an elegant scholar, a good president of a college, and a mild and courteous gentleman; but he had none of the Christian learning and little of the untiring energy in action which his difficult position rendered needful. Bishop White, mild, meek, and conciliatory, inclined always to those councils which bore most faintly the stamp of his own communion, and fulfilling, through these qualities, a most important part in the common work, was indisposed by character and temper from taking resolutely the position which the times required. From that which he was sure was right, nothing indeed could move him; but he was naturally over-tolerant of all opinions.

"These very qualities made him a most useful coadjutor to the Bishop of Connecticut. For, as it was his great endeavor to secure unanimity of action, he was ready to take part in many things to which he was himself indifferent, when he saw his brother's earnestness concerning them. The same easy temper as to things he judged indifferent, which would have led him, for the sake of peace, to concede to the most opposite objections what ought not to be yielded, now made him take the stricter side in matters which he saw would not be given up by Bishop Seabury. On this principle he voted for reinserting in the liturgy the Athanasian creed, whilst he scrupled not to say that he would never use it; and agreed to place in the communion office the prayers of invocation and oblation, though he himself had never regretted their omission."—*Archdeacon Wilberforce.*

"August 15th, 1734. Cecelia Mumford, grand daughter of the Rev. James Honeyman, of Rhode Island, an infant and daughter of William Mumford, of

South Kingstown, was baptised by Mr. McSparran, of Narragansett; the sureties were said Mr. McSparran, Mrs. Honeyman, and Mrs. Wickham."

"July 10th, 1735. Mr. McSparran baptised William Mumford, a child, son of William Mumford, shopkeeper in South Kingtown. The sureties were the grand father, the Rev. Mr. James Honeyman, and the grand mother, Mrs. Elizabeth Honeyman, and the uncle of the child, Mr. Francis Honeyman."

In 1704, the Society for the Propagation of the Gospel in Foreign Parts, at the solicitation of the wardens, appointed the Rev. James Honeyman their missionary at Trinity Church, Newport. Mr. Honeyman discharged the duties of his mission with great faithfulness and diligence for nearly fifty years.

"Besides the cares of his own particular district," says Hawkins, "he made frequent visits to the neighboring towns on the continent, until another minister was assigned to them. Very early in his career, he felt the great disadvantages under which the church was laboring, for want of a superintending head. Writing to the Secretary of the Society, in 1709, he says, 'You can neither well believe, nor I express, what excellent services for the cause of religion a Bishop would do in these parts;' and he expresses a conviction that if one was sent, 'these infant settlements would become beautiful nurseries, which now seem to languish for want of a father to oversee and bless them.' In 1714, he presented a memorial to Governor Nicholson, on the religious condition of Rhode Island. The people, he says, were divided among Quakers, Ana-Baptists, Independents, Gortonians, and Infidels, with a remnant of true Churchmen. He then proceeds to suggest a remedy, in the settlement of a competent number of clergy in the several townships, under the jurisdiction of a Bishop, the establishment of schools, and a proper encouragement from the civil government. A new and most painful duty was imposed on him, in 1723, in attending daily, for nearly three months, a

great number of pirates, who were brought into Rhode Island, tried, condemned, and executed.

"There is not, probably, a single mission, at the present time, in the whole of our North American Colonies, so beset with difficulties and discouragements, and so entirely dependent upon the zeal and judgment of individual clergymen in charge, as were most of the parishes in the now independent States, at the commencement of the last century. No better instance can be given than this of Rhode Island, where a single clergyman was set to labor in the midst of a population hostile, for the most part, to the church, and without the smallest support from secular authority.

In 1728, Mr. Honeyman, and another clergyman, the Rev. J. McSparran, who, since 1719, had occupied the mission of Narragansett, sent home a joint memorial," complaining of the "frowns and discouragements" to which they were subjected by the government.

"The only further extract that need be given from Mr. Honeyman's correspondence, is dated Sept. 1732, and occurs in connection with an application to the society for a small increase of his stipend, to enable him to provide for his family: 'Between New-York and Boston, a distance of 300 miles, and wherein there are many missions, there is not a congregation, in the way of the Church of England, that can pretend to compare with mine, or equal it in any respect; nor does my church consist of members that were of it when I came here, for I have buried them all; nor is there one person now alive that did then belong to it; so that our present appearing is entirely owing to the blessing of God upon my endeavors to serve him.

The late Henry Bull, in his manuscript history of Trinity Church, says, Mr. Honeyman was a gentleman well calculated to unite his own society, which grew and flourished exceedingly under his charge, as well as to conciliate those of other religious persuasions, all of whom he embraced in the arms of charity.' In 1750, the Rev. Mr. Honeyman died, after having lived to an advanced age, and to see his church large and flourishing. He was buried at the expense of the church, on the south of the passage from the gate to the church, where his tomb-stone now lies, and which is engraved as follows:"

HERE LIES THE DUST OF
JAMES HONEYMAN,
OF VENERABLE AND EVER WORTHY MEMORY,

for a faithful minister, of near fifty years, in the Episcopal Church in this town, which, by divine influence on his labors, has flourished and exceedingly increased. He was of a respectable family in Scotland—an excellent scholar, a sound divine, and an accomplished gentleman. A strong asserter of the doctrine and discipline of the Church of England, and yet, with the arm of charity, embraced all sincere followers of Christ. Happy in his relative station in life, the duties of which he sustained and discharged in a laudable and exemplary manner. Blessed with an excellent and vigorous constitution, which he made subservient to the various duties of a numerous parish, until a paralytic disorder interrupted him in the pulpit, and in two years, without impairing his understanding, cut short the thread of life, on July 2d, 1750.

There is a bust portrait of him in Trinity Church, Newport.

"Sept. 3d, 1734, at the house of Mr. Benjamin Mumford, in South Kingstown, were intermarried, by Mr. McSparran, Arthur Gates Auchmuty to Ann Dickinson."

Robert Auchmuty was the first of the American family of that name. He was the descendant of an ancient Scotch family, holding a barony in the north of that country. His father settled in England. Early in the eighteenth century, Robert came to this country, and settled in Boston. He was considered a profound lawyer, and possessed remarkable talents, shrewdness and wit, and anecdotes of him have been handed down, from generation to generation, to this day. He was greatly respected and beloved, both in public and private life. His memory is held in high veneration by the bar in Massachusetts, and his opinions are still respected by the profession. He has many descendants still left there. He was Judge of Admiralty many years before his death.

Robert Auchmuty, son of Judge Auchmuty, was distinguished in his profession. He held the office of Judge of Admiralty at the declaration of Independence, when he left, and settled in England. He was one of the Commissioners, with Gov. Wanton, of Rhode Island, Samuel Horsemanden, Chief Justice of New-York, Frederic Smythe,

Chief Justice of New Jersey, Peter Oliver, Chief Justice of Massachusetts, to inquire into the destruction of the Gaspee, 1772.

Speaking of the elder and younger Auchmuty, Wasburn, in his Judicial History of Massachusetts, says:

Upon the death of Judge Byfield, in 1733, "Robert Auchmuty was appointed to succeed him, as Judge of Admiralty, and his commission embraced Massachusetts, New Hampshire, and Rhode Island. Sherly, afterwards Governor, was appointed at the same time Judge Advocate of the same court."

Judge Auchmuty held the office until 1747, when he was superseded by Chambers Russell.

He was an eminent barrister, but when he was admitted to practice does not appear. He was in practice soon after 1719, and the profession owed much to his character and efforts for the elevated stand it was beginning to assume, and the system and order which now began to distinguish its forms of practice.

Among other public offices with which he was honored, he was one of the Directors of the Land Bank—was appointed, from time to time, to act as Attorney General, in the absence of that officer, and also, during the vacancy occasioned by the death of Mr. Overing.

He was sent to England, in 1741, to settle the dispute between this province and that of Rhode Island, relative to the boundary line between them. He resided at his seat in Roxbury.

It was while he was in England that he is said to have conceived and matured the plan of expedition against Cape Breton and Louisburg, which crowned the Provincial troops with so much glory and renown.

He died in April, 1750. Mr. Bollan, so long the agent of the Province in London, studied his profession under Mr. Auchmuty's tuition.

His daughter married the distinguished Judge Pratt, of New-York, and his two sons, Samuel was minister in New-York, and Robert became an eminent lawyer in Massachusetts, and was for many years Judge of Admiralty in that province.

Chambers Russell was appointed, in the place of the elder Auchmuty, as a Judge of Admiralty, for Massachusetts, New Hampshire, and Rhode Island, in 1747. He held this office until his death, in 1767.

"Upon the death of Russell, Robert Auchmuty, the younger, was appointed to his place by the Governor. This was in April, but on the 6th of July he was duly commissioned as Judge of Admiralty, for all New England, with a salary of £300 a year. Previous to this time, the compensation of that officer had been a per-centage (usually five) upon all condemnations, and had not generally amounted to more than £100 per annum.

His commission was received in March, 1769, when his salary was increased to £600 per annum. He continued to hold the office as long as the authority of the British Crown was recognized, and being a zealous royalist, he left the country, in 1776, for England. Previous to leaving the country, his place of residence was Roxbury.

Although he had not the advantages of a collegiate education, he became an able and eminent lawyer. As an advocate, he was eloquent and successful. Among his cotemporaries were Otis, Quincy, Hawley, and Judges Paine, Sargent, Bradbury, R. Sewall, W. Cushing, and Sullivan, and though less learned than some of these, he was employed in most of the important jury trials.

It was to him, together with that class of lawyers above named, that the profession owed the respectability which since his day has characterized the bar of Massachusetts.

He held the office of Advocate of the Court of Admiralty from August 2, 1762, till his appointment as Judge, having been originally appointed in the place of Mr. Bollan, to hold the office during his absence."

It is to be regretted that of men as distinguished in their day as were the Auchmutys, father and son, so few memorials now remain. They will hereafter be found to have possessed a large share of the public confidence, and to have left a decided impress of their characters upon the profession which they adorned.

The Hon. James Auchmuty, another son of the elder Robert, was also a conspicuous lawyer, and a Judge in Nova Scotia, where he resided many years. He had a son, a very gallant officer in the British Army, who was killed when young, in a battle in the West Indies.

The Rev. Samuel Auchmuty was another son of the elder Robert, born in Boston, in 1725, graduated at Harvard University in 1742, and was taken by his father to England, where he was ordained a

minister in the Episcopal Church, and was appointed by the Society for the Propagation of the Gospel, an assistant minister of Trinity Church in New-York. He married, in 1749, a daughter of Richard Nichols, Governor of that Province. In 1764, at the death of the Rector, he was appointed to succeed him, and took charge of all the churches in the city, performing his arduous duties with faithfulness until the revolution. At that time he was making arrangements to return to England, in expectation of being consecrated Bishop of New-York. (By the old inhabitants of the city, he was always spoken of with the highest respect and affection, and as Bishop Auchmuty.) But that event rendered it necessary for him to stay by his devoted flock, and if possible, to keep the church together; for he was a loyal subject of his sovereign, as well as a faithful minister of Christ. He continued his ministrations in the church, and succeeded in keeping his flock together.

Dr. Auchmuty opposed the revolution and adhered to the cause of the king and the mother country, and when the Americans took possession of New York city, in 1777, it is said that a message was sent to him from Lord Sterling, by one of his sons; "that if he read the prayer for the king the following Sunday, he would send a band of soldiers to take him out of the desk." His son knowing his father's indomitable spirit, did not deliver the message, but with some of his class-mates from Columbia College, attended the church, with arms concealed under their gowns, and sat near the pulpit for his protection. He could not omit these prayers without, as he considered, violating his ordination vows. As soon as he commenced reading it, Lord Sterling marched into the church with a band of soldiers, and music playing "Yankee Doodle." The Dr's. voice never faltered, but he went on and finished the prayers, and the soldiers marched up one aisle and down another, and went out again without any violence. After church, he sent for the keys of Trinity and its chapels, and ordered that they should not be again opened until the liturgy could be performed without interruption, and took them to New Jersey. When the British took possession of New York, he resolved at once to return to his beloved flock, and applied for leave to pass the American lines. This request was denied. With the unfailing energy that characterised his whole career, he determined to return on foot through circuitous paths to avoid

the American lines. After undergoing great hardships; sleeping in the woods, and heedless of exposure, he reached the city. During his absence Trinity Church and his parsonage had been burnt to the ground. His papers and the church records were all destroyed. The Sunday following, he preached in St. Paul's Church for the last time. The hardships he had undergone brought on an illness which terminated his life after a few days, March 4th 1777, in the fifty-second year of his age. He was buried under the altar of St. Paul's. Interesting notices of his labors, his sufferings, and death, may be found in Hawkins' "Historical Notices of the Missions of the Church of England, in the North American Colonies," London, 1845. Dr. Auchmuty received the degree of S. T. D., at Oxford, in 1766.

The children of the Rev. Dr. Auchmuty were, 1st—Mary Julianna, born 1750, married General Mulcaster, of the Royal Engineers, and left two sons and two daughters. 2nd—Margaret, died young. 3rd—Isabella, born 1753, married a Mr. Burton, of Kent, in England, and left no children. 4th—Robert Nicholls, born 1758, married Henrietta, daughter of Henry John Overing, his second cousin. He died at Newport, Rhode Island, January 28th, 1813, leaving eight children, one of whom is Mrs. Maria M. Wainwright, now living in Washington, D. C. He was a graduate of Columbia College, and served as a volunteer in the English army, at the time of the revolution. 5th—Richard Harrison, born 1756, a surgeon in the Royal army; was taken prisoner at Yorktown, and died while a prisoner on parole. 6th—Samuel, afterwards Sir Samuel, born 1758, graduated at Columbia College, served in Egypt, under Sir Ralph Abercrombie, was a Brigadier General and K. C. B., in 1807, and commanded the expedition against Montevideo, which he took. He was promoted to be Lieutenant General, received the thanks of both houses of Parliament and a service of plate. He was afterwards intrusted with a very important command in the channel, at the time of Napoleon's threatened invasion; was then Governor of Madras, commander of an expedition against the Island of Java, which he took in 1811. On returning to England he again received the thanks of Parliament, and a service of plate from the East India Company. He retired for a while to his estate, in Kent, which he left on being appointed Commander of the Forces in Ire-

land, where he died, August 11th, 1822, and was buried in Christ Church, Dublin. The inscription on his tomb is: "Sacred to the memory of the Right Honorable Sir Samuel Auchmuty, G. C. B., of his Majesty's seventy-eighth Regiment of Foot, who died on the 11th August, 1822, aetat sixty-four, whilst commanding his Majesty's forces in Ireland. He was a brave, experienced and successful officer, and victorious whenever he had the command. He twice received the thanks of Parliament for his services. The capture of Montevideo, in South America, and the Island of Java, in the East Indies, added both to his fame and fortune. This monument was erected by his relatives, as a tribute to his private as well as his public worth," 7th—Jane, married Richard Tylden, of Heversham, Kent, in England, and had two sons and a daughter.

Arthur Gates Auchmuty," says a correspondent, "must I think, have been the brother of the elder Judge Auchmuty; he could have been only temporarily in Rhode Island, or I should have heard of his residing there, had it been otherwise. He was interred in Trinity Church yard, Newport.

"December 11th, 1735. Dr. Giles Goddard, of Groton, in Connecticut, was married to Miss Sarah Updike, at the house of her father, Captain Lodowick Updike, by Mr. McSparran.

Dr. Giles Goddard, immediately after his marriage, removed to New London, Connecticut, where he commenced the practice of medicine. He was also, for many years, postmaster of the town. In his professional character, he appears to have united much benevolence with a considerable share of medical skill. He was from early life accustomed to the worship of the Church of England, and was a zealous defender of its doctrines and institutions, and on several occasions of pressing exigency, he proved himself a firm friend to its ministers. He continued to reside at New London until his death, which took place after a lingering illness, January 31st 1757, in the fifty-third year of his age. During his last sickness, he

became an earnest and heartfelt believer in the truths of revelation, and his dying words evinced in a remarkable manner, the power of divine truth, in sustaining the soul amid the struggles of the inevitable hour.

He left a widow and two children—Mary Catharine Goddard and William Goddard, of whom the former died unmarried, at an advanced age.

William Goddard, the only son of Dr. Giles Goddard, was born at New London, October 20th, 1740. He was early in life apprenticed to James Parker, a printer, in New York, of whom he learned the practice of the art. Immediately, on becoming of age, he removed to Providence, Rhode Island, where he set up a printing press and established a weekly newspaper, called the "Providence Gazette and Country Journal," of which the first number was issued October 20th, 1762. This paper was discontinued from May 11th to August 24th, 1765, in consequence of the excitement in the colony, occasioned by the Stamp Act; and when its publication was resumed it bore the imprint of "Sarah Goddard & Co.," his mother having become associated with him in the establishment. The Gazette was the first paper ever printed at Providence, and at the period of its origin, there was but one other in the colony. When the differences with the mother country began, it earnestly espoused the cause of the colonies; and during the war of the revolution it was a faithful chronicler of events, and a firm supporter of the Declaration of Independence.

After the repeal of the Stamp Act, Mr. Goddard left the Gazette in the hands of his mother, who now received the assistance of Mr. John Carter, and repaired to New York, where he was for a short time associated with the proprietor of "Parker's Gazette and Post Boy." But leaving New York in the autumn of 1766, he settled in Philadelphia, associating with himself, as silent partners, the celebrated Joseph Galloway and Mr. Thomas Whaltur, a wealthy merchant, and commeneed the publication of "The Pennsylvania Chronicle and Universal Advertiser." The first number was issued January 6th, 1767. It was conducted with ability and spirit, and soon gained a wide circulation. In consequence however, as is supposed, of a difference in political sentiments between Mr. Goddard and his partners, he withdrew from the establishment, in

1770. In the year preceding, the firm of Sarah Goddard & Co., at Providence, had been dissolved, and the Providence Gazette was given up to the management of John Carter. After being forced into an unhappy and somewhat violent controversy with his former partners in Philadelphia, who had now arrayed themselves on the side of the crown, Mr. Goddard removed to Baltimore, where he soon became concerned in the publication of another newspaper. The first number appeared in August, 1773, and was styled "The Maryland Journal and Baltimore Advertiser." This paper he continued to publish twice a week, with but little interruption, till August, 1792, when he sold the establishment and retired to a farm which he purchased in Johnston, Rhode Island.

In addition to his long connection with the public press of the country—a connection which he maintained with ability and distinction—Mr. Goddard, soon after his removal to Baltimore, devoted himself with great earnestness, to the enterprise, then deemed of great importance to the colonies, of establishing, by subscription, a line of post-riders from New Hampshire to Georgia, in opposition to the English Post Office System, which was regarded as ill-arranged and oppressive in its rates of postage. He left the management of his journal in the hands of his sister, Mary Catharine Goddard, and travelled through the colonies for the purpose of forwarding the enterprise. On the breaking out of the revolutionary war, however, the Continental Congress assumed the management of the Post Office, and Mr. Goddard received from Dr. Franklin, the Postmaster General, the appointment of surveyor of the Post-roads and comptroller of the Post Office; an office which he held for several months, till becoming dissatisfied with the appointment of a successor to Dr. Franklin, he resigned the situation and returned to Baltimore. Here, amid the excitements of the revolution, he was more than once involved in fierce political controversies, and became, on several occasions, the object of a popular fury so serious and threatening, that he deemed it prudent to repair to Annapolis, the seat of government, and place himself under the protection of the Legislative Assembly. This protection was promptly afforded, and the tumult of angry passions passed away with the trifling incidents which had produced it.

He was married, May 25th, 1786, to Abigail Angell, daughter of

James Angell, Esq., of Providence; a lady of rare intellectual endowments, and of superior education, who survived him for twenty-eight years, and died in Providence, December 31st, 1845, in the eighty-seventh year of her age.

The death of William Goddard took place in Providence, December 23d, 1817, in the seventy-eighth year of his age.—He left to the care of their surviving parent, and for the solace of her advancing years, five children, one son and four daughters.

Of the children of William Goddard who survived their father, the only son was William Giles Goddard; a name which in Rhode Island has become associated with rare literary accomplishments, valuable public services, and high social and moral worth, whose recent, sudden extinction will be long and deeply lamented. He was born in Johnston, January 2d, 1794, and spent his earliest years amid the scenes of the country. In 1803 his father moved the family to Providence, where under the tuition of the best instructors the town at that time afforded, he pursued the usual studies preparatory to a collegiate education. He entered the Freshman Class, at Brown University, in 1808, and after pursuing the prescribed course of study, received his first degree with his class, in 1812, in the nineteenth year of his age. In college, his highest scholarship was in the Belles-Lettres, and his favorite exercises were in English composition. Both his father and mother were persons of unusual accuracy and elegance in the use of the English language, and it is possible that their example, in this respect, may account for the early bias which he developed, and in some degree, perhaps, for the subsequent finish and beauty of style which he acquired.

Having already chosen the law for a profession, immediately on leaving college, he went to Worcester and entered upon his studies in the office and under the direction of the Hon. Francis Blake, at that time a distinguished advocate at the Massachusetts bar. But neither his health, which had already been undermined by a severe illness, nor the controlling tastes of his mind, were such as would fit him for the collisions of the forum, or for the wearisome routine of the attorney's office. He delighted rather to tread the serener walks of letters, and especeially to exercise upon favorite topics, his pow-

ers of composition, which were already of a high order. While at Worcester, he was a frequent contributor to the press of the town, and was at one time the associate editor of the Worcester Spy.

In 1814 he abandoned the study of the law, and returned to Providence with the intention of connecting himself with the press and becoming an editor as the occupation of his life. He immediately purchased the Rhode Island American, a paper already of good standing in Providence, and conducted it for a period of eleven years; the greater part of the time as sole editor and proprietor, with such ability, discretion, and courtesy as soon won for it a place among the best papers in the Union. The American was zealously devoted to the support of the Federal party of that day; but in the hands of Mr. Goddard, it was never a merely partizan sheet. It was at all times the earnest advocate of the interests of the community, and even in the most exciting party disputes, its columns were never disgraced by personalities, or sullied by falsehoods. In the discharge of his duties, as an editor, and in maintaining the reputation of his paper, he was of necessity, as well as in accordance with his own tastes, led to the extensive reading of the best authors of English and American literature, and the thorough study of the principles of government, and especially of the theory and history of our own Federal Constitution. He was thus able to enrich his columns alike with well selected passages from the writings of standard authors, and with the sound and carefully formed views of his own mind.

In the year 1821, Mr. Goddard was married to Miss Charlotte R. Ives, daughter of Thomas P. Ives, Esq., an eminent merchant of Providence.

In 1825, he was appointed by the Corporation of Brown University, to the Professorship of Moral Philosophy and Metaphysics in that institution, then recently vacated by the resignation of Rev. Dr. Park. He immediately relinquished his editorship and entered upon the new sphere of duties to which he had been called. His instructions, however, were soon transferred from the department of Metaphysics to that of Rhetoric and Criticism, for which his tastes and acquirements admirably qualified him, and which, together with the American Constitution, formed the leading subjects of his teaching during his active connection with the University. In 1834, the

style of his Professorship was changed to that of *Belles-Lettres*. In 1842, in consequence of protracted ill health, he resigned his place in the Faculty of the University, and withdrew from all participation in its instructions. He was however, immediately elected to its Board of Fellows, and continued, till his death, to be one of its most faithful councillors and guardians. At about the same time he also received, from the President and Corporation of Bowdoin College, Maine, the honorary degree of Doctor of Laws.

The students of the University, during the period of Professor Goddard's connection with its Faculty, were invariably impressed with the exquisite delicacy of his taste in English literature, and his unusual facility in composition. Most of his writings have been given to the public in forms not fitted for permanence. His few published discourses, however, have taken a high place among works of their kind in our literature, and have secured for themselves a wide reputation. As a political writer, he often exerted an important influence in relation to the public questions of the day, and he always brought to the discussion of these questions, the spirit of an independent and highminded man, as well as the pen of an elegant writer. No man was more devoted to the interests and honor of his native state, and no one ever maintained them by the public press, in language more chaste and dignified, or in a spirit more free from bitterness and personality.

The published writings of Mr. Goddard which bear his name are an address to the Phi, Beta Kappa Society, connected with the University, on "The Value of Liberal Studies;" A Sketch of the Life of James Manning, first President of Brown University; an address "In Commemoration of the death of William Henry Harrison, President of the United States," delivered at the request of the City Council of Providence; A Discourse, on the Change of the Civil Government of Rhode Island, delivered at Newport, before both Houses of the Assembly, in May, 1843. These productions alone, though few in number, are sufficient to evince his rare skill as a writer, and to show what he might have accomplished in elegant literature, had his health but permitted him to attempt loftier undertakings and more protracted labors.

In addition to these, and to a large number of political essays, published anonymously, he is known to have been the author of the obituary sketches which have appeared, of many of the eminent citizens of Rhode Island who have died within twenty years past. These sketches are believed to be very numerous, and if collected, would form a volume of rare and curious interest, as well as of great historical value. Such a volume would also well illustrate the delicacy and skill with which he was accustomed, to discriminate the outlines of a wide variety of public and private characters.

The natural tastes and feelings of Mr. Goddard, as well as the avocations to which his manhood was mainly devoted, all tended to render him unwilling to engage in the excitements of public life. Though often actually enlisted in the political contests of the state, he never aspired to personal promotion, and was wholly destitute both of the spirit and the aims of the vulgar politician. He was never a candidate for political office, save in the single instance when he was elected to represent the city of Providence in the General Assembly of the state. Of this body he was a useful and honored member at the time of his death.

Professor Goddard was educated in the forms of the Episcopal Church, and through life was an Episcopalian as were his father and grandfather before him. He was a member of the parish of St. John's, in Providence, in which for many years he held the office of Warden. During the later part of his life especially, in which he was comparatively free from professional toils, he rendered an amount of valuable service to the public institutions of religion, education, and philanthropy in thecity of Providence, which has entitled him to the lasting gratitude of his fellow citizens, and has associated his name and memory with most of the higher interests of that community. He was also an earnest student of Christianity and a firm and humble believer in its sacred truths, and was unusually well read in the writings of the best English divines.

His death was fearfully sudden ; it took place while seated at the dinner table with his family, and was occasioned while in the act of swallowing, by some spasmodic action of the organs of deglutition, which produced immediate strangulation.

The sudden departure of an eminent citizen, thus snatched in a moment from a sphere of honor and usefulness, and from all the endearments of domestic life, could not fail to produce a deep impression upon the mind of the community. Every interest of society seemed to have sustained a loss. The several public bodies with which he was connected evinced their respect for his memory, in resolutions which were published at the time, and the Faculty of the University requested their President, Rev. Dr. Wayland, to deliver a discourse in commemoration of his life and services. This discourse, which has since been published, is an eloquent and well merited tribute to his memory. We commend it to the perusal of every reader, who would contemplate and fully comprehend the character of one, who deserves to be ranked among the most accomplished scholars, and the worthiest citizens our state has ever produced.

"April 17th, 1738. The Rev. Dr. McSparran baptised at Groton, in Connecticut, four adults and three children, viz: the wife of John Haily, called Mary Haily, and six of her children, namely: John, Joshua, and Martha Haily, adults, and Elizabeth, Caleb, and Jeremiah Haily, children."

Respecting the family of Haily or Haley, Mr. James H. Trumbull, of Stonington, Connecticut, a young gentleman of great antiquarian research, has furnished the following information:

"I fear I can afford you but little aid in regard to the Haily or Haley family, as the name does occur among the first settlers of Stonington, or on our early records. I have not had occasion hitherto to investigate their descent, and know little of their early history. Of the children of John and Mary Haley, mentioned in the church record; their 1st son, *John*, left four sons, John and Edmund, twins; Joshua and Belcher, and nine daughters. 2nd, Joshua, died without issue. 3rd, *Caleb*, left three sons, *Caleb*, *Elisha* and *Stephen*; (Elisha is now a resident in Groton, served four years as a member of Congress, from this district, from 1831 to 1835.) 4th, *Jeremiah*,

married a daughter of Ambrose Helliard, (who moved to Preston, Connecticut, from Narragansett,) left four sons. 1st, Jeremiah; 2nd, Nathan; 3rd, George; 4th, Simeon, and five daughters, viz: Mary, married to Captain Allen Potter, of New Haven, and subsequently of Rochester, New York, where he died. 2nd, Catharine, married Paul Burrows. 3rd, Charlotte, married —— Burnett. 4th, Rhoda, married Samuel Holdredge. 5th, Hannah, married Perces Woodward."

"Captain Nathan Haley, the second son of Jeremiah, was for many years a resident of Nantes, in France; where, during the latter part of his life, he held the post of United States Consul. In consequence of his active participation in the revolution of 1830, he received from the French government the Cross of the Legion of Honor. He died at Nantes, January 3d, 1841, aged seventy-four. Of his early life I can say but little with which you have not been made acquainted by the letter from the late Hon. N. F. Dixon, published in the appendix of the "Memoirs of the Rhode Island Bar."

"The following obituary notice I have translated, thinking that it may be of interest." (From a New York paper of 1841.)

"The following, from a paper published at Nantes, in France, has been handed us for publication:"

"Mr. Nathan Haley, United States Consul, at Nantes, died on the third day of January, at his residence, in Rue Lafayette.

"Subsequent to the revolution of July, Mr. Haley was presented with the Cross of the Legion of Honor, for important services rendered France. Born on a soil of freedom, and resident among us for many years, Mr. Haley cherished the most sincere and ardent wishes for the liberty and welfare of France, and was ever ready to make any personal sacrifices for the good of his adopted country.

"Mr. Haley was universally esteemed and beloved. Never was there a friend more constant; never was there a heart in which was felt stronger compassion for suffering humanity. Not merely content to be found taking part in all public subscriptions, for the relief of distress, he was constantly scattering his secret bounties, and the needy never sought his assistance in vain.

"The republic of the United States has lost a most worthy representative; Nantes has lost a most estimable citizen.

"The obsequies of Mr. Haley were very numerously attended. Public functionaries, magistrates, and citizens of all classes were present. The Pall was borne by the different European Consuls, in their several costumes, and escorted by a company of the 72nd regiment of the line. The Protestant minister pronounced a discourse at the interment, replete with philosophy and elevated religious sentiment.

"Dr. Martial, who has served with honor in our army, and is nephew of Mr. Haley, pronounced the following words, which were heard with difficulty, from the emotions which the speaker could not suppress:

"Nathan Haley, Consul of the United States of America, chevalier of the Legion of Honor, native of Stonington, deceased in his seventy-fifth year, after long and severe suffering, from Chronic asthma; he was truly a man of exalted character. His life was distinguished for justice, and benevolence of action, and was crowded with deeds of charity. Friend, sincere and generous—husband, tender and affectionate—receive from us the tribute of our sincere regrets. Rest in peace with God."

"Mr. Haley was above all, the friend of the people—of the poor and laboring classes—of whom he delighted in being the supporter. This numerous and honorable portion of our population, who never forget a benefactor, nor lose the remembrance of sympathy extended to them, did not fail to render a last homage; and Mr. Alexander Milliat, one of their number, was deputed to express their sentiments, which he did in an address appropriate to the occasion."

The late Mr. Dixon, in the letter referred to, in speaking of Haley, says: "Haley had his birth on the east bank of the Mystic river; his parents were too confiding to think of involving the agency of art or authority, to restrain the bold and eccentric sallies of a spirited youth. His early days were marked with deeds of daring, and in riper years, as a mariner, he rose to the rank of a ship's commander. He was but little indebted to early education, while native

talents gave him currency among the better informed, and evinced his capacity for business. His mental and physical energies were of no ordinary character. The French revolution naturally attracted him to its scenes, for he loved the confusion of war. He served with distinction, as an officer in the navy of France, and was one of Bonaparte's Legion of Honor. It must be admitted, however, that some of his deeds, consistent as they may have been with his code of honor, were of doubful morality—yet his whole life was interspersed with occasional acts of benevolence and kindness. His native country confided to him the American Consulate at Nantes, in France, where he lived and died the present year," (1841.)

"September 17th, 1738. The Rev. Jonathan Arnold, Presbyter of the Church of England, and incumbent of New Haven, in Connecticut, did at the house of Dr. McSparran, baptise a negro child, by the name of Margaret, surnamed African—sureties, the Dr. and his wife."

The Rev. Jonathan Arnold graduated at Yale College, in 1723—was a Congregational minister of the Church at West Haven, Connecticut. In 1734, he became an Episcopalian, and in 1736 went to England for orders. On his return from England, in 1737, he was appointed a missionary, and stationed at West Haven, Derby, and Waterbury, at which places he officiated until 1739, when he sailed for England, and was lost on the voyage.

"September 2nd, 1739. Mr. John Gardiner, of Boston Neck, was admitted (for the first time,) to the sacrament of the Lord's Supper. So was Mrs. Anstis Updike, the wife of Colonel Daniel Updike, having been heretofore, before her removal to the Mainland,

a communicant at the Church of Newport: and a month before, were admitted, upon their removal from Newport, Colonel William Coddington, and Jane, his wife."

Colonel William Coddington was a son of Thomas and Mary Coddington, and grandson of the elder Governor William Coddington, who emigrated from England to Boston, with Governor Winthrop, in 1630. The Antinomian controversy, respecting Mrs. Hutchinson and Mrs. Wheelwright, arising soon after his arrival, he, with Dr. John Clarke and others, removed to Newport, purchased of the Indians Rhode Island, and formed the first settlement there.

The Colonel Coddington, mentioned in the record, was born, January 1st, 1690. His first wife was Comfort Arnold, the eldest daughter of Benedict, son or grandson of Governor Benedict Arnold. He married his second wife, Jane Bernon, the daughter of Gabriel Bernon, at Newport, October 11th, 1722. How long Colonel Coddington remained a resident of Narragansett, is uncertain. He was selected Church Warden of St. Paul's in April, 1741, and his name and that of his wife appear often on the church record. Col. Updike the Colony Attorney, Capt. Chase, and Col. Coddington were brothers-in-law, having married the three daughters of Benedict Arnold; and the last wife of Col. Coddington being the sister of Esther Helme, the wife of Judge Helme, the daughter of Mr. Bernon, are circumstances which might have been the inducement for his residence in Narragansett.

Col. Coddington was a well educated and accomplished gentleman. The Rev. John Callender, in his century sermon, delivered in Newport, in 1738, which was dedicated to him, says: "It is not barely to give you a public testimony of my gratitude for many personal favors, nor yet of that esteem and respect which all men bear you, for your singular equity and benevolence, not only in private life, but in all the various offices in which you have adorned your country, that I prefix your name to these papers; but because an attempt to recover some account of this happy island, and to make a

religious improvement of the merciful providences of God towards it, is justly due to the lineal representative of that worthy gentleman, who was the great instrument of its original settlement."

"If the following discourse has done any justice to the memory and character of the pious people who first settled this colony; or if it has any tendency to promote the true original ends of this plantation, I am sure of your patronage. And as to what relates to some articles, different from your judgment and practice in religious matters, the generosity and candor you inherit from your great ancestors will easily bear with me, endeavoring to vindicate my own opinions on such an occasion."

The 17th of September, 1744, was memorable for a most distressing accident, which took place at Newport; a number of persons had collected on the wharf of Col. Malbone, to witness the departure of two privateers, when a quantity of powder which had been placed in one of the stores, by some unaccountable means, exploded, killing and wounding a number of persons. By this visitation, the town lost three of its principal citizens. Col. William Coddington, Mr. Seaton Grant, (maternal grand father of the late Christopher Grant Champlin,) and John Fidley Esquire, who were either killed or mortally wounded.

"October 19th, 1738. James Helme, of South Kingstown, and Esther Powell, of North Kingstown, were lawfully married by me —— Joseph Torrey."—Extracted from Dr. Torrey's record.

"September 21st, 1740. Dr. McSparran baptised, at the Church of St. Paul's, the child of James and Esther Helme, by the name of Esther. The sureties were Colonel Coddington, his wife, and daughter."

"October 4th, 1746. Dr. McSparran, (after reading the visitation service over Hester Powell, the grandmother,) then baptised two children of James Helme,

Esquire, and Esther Powell, his wife, named Rouse* and Sarah Helme. Their sureties were the Doctor, and Madam Coddington, of Newport."

"The 20th of said October, died said Hester Powell and was buried on Tower Hill, the 22nd, by Dr. McSparran, who preached her funeral sermon in Dr. Torrey's meeting house."

December 3rd, 1746, Dr. McSparran preached at the Court House, Tower Hill, and baptised Powell Helme, a child about four years old, son of James and Esther, his wife."

The family of Helme were among the first settlers in Narragansett. Mr. James Helme was a gentleman of mild and urbane manners, of estimable character, and of considerable wealth. He resided at Tower Hill, in South Kingstown, and for many years kept a large retail store. His dwelling, although dilapidated, is still

* Rouse J. Helme (the J. being inserted to distinguish him from others of the same name,) was born at Tower Hill, in 1744. He received a competent education, under a private instructor, in the elementary branches of learning, and was besides, a respectable proficient in the learned languages. He early displayed a predilection for the study of the law, and to promote his views, his father placed him in the office of Matthew Robinson, Esquire, who was reputed one of the best special pleaders and most learned lawyers of the day.—Mr. Helme opened an office at the village of Kingston, in his native town, where he soon obtained a large share of practise. He early embarked in politics, and was elected to many offices of honor and responsibility. He was a member of the council of war, during the revolution; deputy secretary, and member of the General Assembly for many years. In the Legislature, Mr. Helme boldly opposed the paper money system of 1786; and, on the ascendancy of that party, in the succeeding year, he was superceded as a representative. But being an able lawyer and a skilful draftsman, his services were so highly requisite in conducting the business of the legislature, that the dominant party, though politically opposed to him, elected him their clerk, and testified their approbation of his abilities, by subsequent re-elections.

standing. In 1767, he was elected by the Legislature, Chief Justice of the Supreme Court of the State, and was re-elected as Chief or Associate Justice of the same court, until 1775. He died in 1777, and was interred in the burial ground, on Tower Hill. His wife was the grandaughter of Gabriel Bernon, the Protestant Huguenot, and daughter of Adam Powell and Hester Powell, who before marriage, was Hester Bernon.

Being unable to break through the strength of the paper money influence in South Kingstown, Mr. Helme, in 1788, was returned a member of the Legislature from New Shoreham, under a law passed during the revolution, authorizing that town, being an Island, to choose its representatives from citizens of other towns, and he continued a representative of that town until his death. He was an able debater, a man of ready wit, a sound lawyer, and a skillful draftsman; fond of society, and of convivial habits. His opinion on the trial of the Judges for their decision, against the paper money laws, in the case of Trevett, vs. Weeden, did him great credit.—Among other things, he said—"If they," the General Assembly, "proceed to try the Judges, either by themselves, or a court to be appointed specially for that purpose, they must cause them first to be impeached, and state the facts upon which the impeachment is founded; the common law will direct the manner of process, and should they be found guilty, they cannot be removed from their offices, but by bill in the nature of a bill of Attainder, which must pass both houses, and be enacted into a law."

He died in the meridian of life, on the 13th of October, 1789, in the forty-sixth year of his age, and his remains lie interred in the burial ground, on Tower Hill, where his ancestors repose. Suitable grave stones are erected to his memory, with the following inscription:

IN MEMORY OF
ROUSE J. HELME.
WHO DEPARTED THIS LIFE, OCTOBER 13TH,
1789, IN THE FORTY-SIXTH YEAR OF HIS AGE.
"AND THE SERVANT SAID, LORD, IT IS DONE
AS THOU HAST COMMANDED, AND
YET THERE IS ROOM."

"August 2nd, 1741. Dr. McSparran catechised the negroes, and there were present on that occasion, at church, near about or more than one hundred."

We shall endeavor here to present some account of the state of slavery, and the slave trade in Rhode Island, and shall give some statistics in relation to it, which have been furnished us by E. R. Potter.

Many of the merchants of Rhode Island were formerly engaged in the slave trade, and made considerable fortunes from it; although it would appear from the account we shall presently give, that it was never countenanced by the legislature, or by public opinion in that state.

In a speech, made by Judge Smith, of South Carolina, in the United States Senate, December 8th, 1820, upon the admission of Missouri, he states that, in the year 1804, the ports of South Carolina were opened for the importation of African slaves, by act of the legislature, and remained open four years. During these four years there were two hundred and two vessels engaged in this trade to the port of Charleston, and they belonged to the following places:

Charleston, 61; Rhode Island, 59; Great Britain, 70; Baltimore, 4; Boston, 1; Norfolk, 2; Connecticut, 1; Sweden, 1; France, 3—202.

He also gives, from the Custom House books of Charleston, the number of slaves imported there, during those four years, and by what nation or state—viz:

Imported by British vessels, 19,649; Imported by French vessels, 1,078; in Charleston vessels, 7,723; in Bristol, R. I., vessels, 2,914; in Newport, R. I., vessels, 3,488; in Providence, R. I., vessels, 556; in Warren, R. I., 280; in Baltimore vessels, 750; in Savannah vessels, 300; in Norfolk vessels, 287; in Hartford vessels, 250; in Boston vessels, 200; in Philadelphia vessels, 200; in New Orleans, 100.—18,048.—Total, 38,775.

We also give here some extracts from a report upon abolition petitions, made by Elisha R. Potter, of Kingstown, to the House of Representatives of the Rhode Island Legislature, in January, 1840.

It contains some valuable statistics, and also a full history of the legislation of the state upon this subject.

"One of the measures proposed is, to abolish slavery in the State of Rhode Island.

"It appears by the United States census of 1830, that there were then seventeen slaves in Rhode Island. As all children of slaves, who were born after March 1, 1784, were by law declared to be free, these slaves must of course be forty-six years old or more. It is presumed they are nearly all superannuated, and instead of being a source of profit are a burden to their nominal owners, who are now obliged to maintain them. The only consequence of liberating them would be no possible benefit to the slaves themselves, but the transferring the obligation to maintain them from the families of the owners to the towns, who would be obliged to support them as common paupers. Besides, it is probable that the census of 1840 will show the number then living in the state to be very small, perhaps none. The committee, therefore, cannot agree with the petitioners here, and do not recommend any action on this part of the subject.

"The committee will now give a statement of the number of slaves which have been in Rhode Island in times past.

"Before 1790, when the United States census was first taken, our accounts do not exhibit the number of slaves separately, but only the number of negroes, whether slaves or free.

| | Whole Population. | Negroes. |
|---|---|---|
| 1730 | 17,935 | 1,648 |
| 1748 | 32,773 | 3,077 |
| 1774 | 59,678 | 3,761 |
| 1783 | 51,869 | 2,086 |

"The census of 1730 did not include the towns east of the Bay, which were not added to this state until 1746. This will account for a part of the increase of negroes appearing in 1748. Besides, about 1730–48, the Rhode Island merchants had traded largely to the West Indies, bringing back negroes as a part of their return cargoes.

"The census taken in 1783 does not include New Shoreham

which was then in possession of the British. This exhibits a reduction in the number of negroes, many of whom had enlisted in the army, and others been manumitted and gone off.

"In 1780, the number of slaves in the State, between ten and fifty, was *estimated*, by a committee of the Legislature, to be five hundred and eighteen.

"But from 1790, the census taken by the United States gives us an accurate account of the number of slaves.

| | Whole Population. | Slaves. |
|---|---|---|
| 1790 | 69,110 | 952 |
| 1800 | 69,122 | 381 |
| 1810 | 77,031 | 108 |
| 1820 | 83,059 | 48 |
| 1830 | 97,199 | 17 |

"Notwithstanding our laws, up to and even after February, 1784, did not prohibit, but permitted the holding of slaves; there never was a very large number of them here; and although slavery existed here, and some of our merchants, from the love of gain, engaged in the slave trade and imported slaves; the general course of Rhode Island legislation upon the subject, of which we now will give a brief account, is highly honorable to the State.

"The first act we find passed upon the subject is May 18, 1652, by the commissioners of Providence Plantations and Warwick:—

"Whereas, there is a common course practised among Englishmen, to buy negroes, to the end that they may have them for service or slaves forever, for the preventing of such practices among us, let it be ordered that no black mankind, or white, being forced to covenant, bond, or otherwise, serve any man or his assigns longer than ten years, or until they come to be twenty-four years of age, if they be taken under fourteen, from the time of their coming within the liberties of this Colony, and at the end or term of ten years to set them free, as the manner is with English servants; and that man that will not let them go free, or shall sell them away elsewhere, to that end that they may be enslaved to others for a longer time, he or they shall forfeit to the Colony forty pounds.

"The Colony was not at this time all united under one government, and this law, therefore, might not be in force all over the Colony. At any rate, it appears some negroes were imported; for, in 1676, when an enumeration of people was made, for the purpose of establishing a watchguard, the blacks were of sufficient consequence to be ordered to be numbered separately.

"In March, 1675–6, the Legislature passed this order, that 'no Indian in this Colony be a slave, but only to pay their debts, or for their bringing up, or courtesy they have received, or to perform covenant, as if they had been countrymen, not in war.' Some of the Indian captives were, however, in the great Indian war of 1675–6, sold by the Colony; not for life, however, but for a term of years, according to their circumstances, and for their protection.

"October, 1714, we find an act passed, to prevent slaves running away.

"July, 1715, an act was passed, to prohibit the importation of *Indian* slaves into this Colony. This act was continued in force, and re-enacted in the Digest of laws of 1766. It states in the preamble, that the increase of their nnmber discourages the immigration of white laborers. It is probable that a great part of the slaves imported into Rhode Island, up to that time, had been Indians. The New England Colonies were in the habit of selling as slaves, the Indian captives they took in their frequent wars. Other Colonies, probably, did the same. Of the guilt of this practice but little, if any, can be laid to the State of Rhode Island.

"In Feburary, 1728, an act was passed, requiring persons, manumitting mulatto or negro slaves, to give security against their becoming a town charge.

"In June, 1774, an act was passed, prohibiting the importation of negroes into this Colony, the preamble of which we will quote:- 'Whereas, the inhabitants of America are generally engaged in the preservation of their own rights and liberties, among which, that of personal freedom must be considered as the greatest, and as those who are desirous of enjoying all the advantages of liberty themselves, should be willing to extend personal liberty to others, &c.' By this act, all slaves thereafter brought into the State, were to be free, except slaves of persons travelling through the State, or persons coming from other British Colonies to reside here. Citizens of Rhode Island,

owning slaves, were forbidden to bring slaves into the Colony, except they gave bond to carry them out again in a year. This exception, however, was expressly repealed in February, 1784.

"By an act passed in the time of the revolution, in February, 1778, slaves were allowed to enlist into the army, and were declared free upon enlisting. Provision was made for compensating the owners. Under this law numbers of them did enlist, and obtained their freedom, and served with distinguished fidelity during the war.

"In October, 1779, an act was passed, to prevent slaves being sold out of the State without their consent.

"It has been stated by a distinguished foreign writer, that it was common in the Northern States, when they abolished slavery, (as they did it prospectively, by enacting that all born after a certain time should be free,) for the owners of the slaves in those States to sell them off to the people of the States where slavery still existed; and thus to abolish slavery, get rid of the trouble of the slave population, and make a profit at the same time; and he refers to the State of New York for example.

"No such charge, it is believed, can be brought against Rhode Island. By the law of October, 1779, they effectually prevented such a practice.

"In Feb., 1784, 'an act authorizing the manumission of negroes, mulattoes, and others, and for the gradual abolition of slavery,' was passed. The preamble is worth copying. 'Whereas, all men are entitled to life, liberty, and the pursuit of happiness, and the holding of mankind in a state of slavery as private property, which has gradually obtained by unrestrained custom and the permission of laws, is repugnant to this principle, and subversive of the happiness of mankind, the great end of all civil government,' &c. This act declares all children of slaves born after March 1st, 1784, to be free; and makes regulations for their support. At the same session they prohibited the importation or sale of negroes in the State. The provisions for the support of slaves, were further altered in October, 1785.

"In October, 1787, an act was passed 'to prevent the slave trade, and to encourage the abolition of slavery.' This act refers to the fact of the slave trade having been carried on from this State,

and censures it in strong terms as contrary to the principles of justice, humanity, and sound policy. It imposes a penalty on every citizen who, as master, agent, or owner of any vessel, shall buy, sell, or receive on board his ship for sale any slave, &c.

"In June, 1790, a society was formed in Providence, and incorporated by the legislature, for promoting the abolition of slavery.—It includes the names of most of the distinguished men of the State at that time.

"Upon this short history of Legislation in Rhode Island upon the subject of slavery, we will only remark, that slaves were never subjected here to severer punishments than whites for the same offences, as has been the case in some States; and they enjoyed the protection of the laws for offences against their persons equally with the whites. And again, no law was ever passed to restrain the manumission of slaves, except just so far as was necessary to prevent their becoming chargeable to the towns where they lived. A master might desire to liberate his old and worn out slaves with a view of getting rid of the expense of their support, and this the law interfered to prevent; but with this exception, there never was any restraint upon the power of manumission, and our town clerks' offices contain the records of numerous manumissions made by slave owners of their own accord.

"It is believed that while slavery existed in Rhode Island, the slaves were always treated with humanity, and that they were generally rather a burden than a source of profit to their owners. And the owning of them encouraged idleness and extravagance, and has been the cause of the ruin of many formerly wealthy families among us."

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"It was formerly usual with the people of the South, to acknowledge that slavery was an evil, but to consider it as a necessary evil, from which they knew not how to deliver themselves. Many of their leading men now take the contrary course, and whether in earnest or not, actually advocate the institution of slavery as a blessing. A Southern Governor has done this in a public message to the Legislature—has asserted that slavery has a necessary existence in all states of society, and that white slavery exists at the North in fact, if not in name. Such conduct, and such insults as

these, to the free laboring population of the Northern States have, it is believed, had full as much effect in increasing the number of abolitionists at the North, and exciting their feelings, as abolition societies, lecturing, or any other cause whatever.

"If the right of petition and of free discussion, had not been infringed, the efforts of the societies at the North, would probably have been entirely confined to influencing public opinion by the diffusion of information, and by fair and open argument, through the means of lecturing and the press. The committee believe it to be but justice to the character of the northern people, to say, that any attempt on the part of any persons, to interfere with institutions in the southern states, by any other than peaceable and legal means, would be as resolutely opposed by the great body of the people of the North, including the abolitionists themselves, as it would be by the Southern States."

Of the negroes and slaves in Rhode Island the greater part were in a very few towns, Newport, North and South Kingstown, Warwick, Bristol, Portsmouth, and Jamestown. By the census of 1748-9 the town of South Kingstown had more negroes in it than any other town except Newport. This is also true of the census of 1774 and 1783.

The committee to take the estimate in 1780, reported the whole number of *slaves* in the State between the ages of ten and fifty, to be 518. Of these South Kingstown had 156, North Kingstown 78, Exeter 45, Warwick 41, Providence 40. Newport had, until just before, been in possession of the British, and was not included in the estimate.

Kings county, (now Washington,) which contained one-third of the population of the State, numbered more than a thousand slaves.—The census of 1730 gives a less number, but it was popular to conceal numbers from the observation of the *home* government. Families would average from five to forty slaves each; they owned slaves in proportion to their means of support. The slaves and horses were about equal in number; the latter were raised for exportation. Newport was the great slave market of New England. There were some importers of slaves in Narragansett, among them were Rowland Robinson, the son of Gov. Robinson, and Colonel Thomas Hazard. Mr. Robinson afterwards became conscience-stricken on this subject, and

bought up and emancipated those that he had imported. Some of the large mansion-houses of the slave-holders, with spacious gable roofs, are now standing, the garret-rooms in which, with their out-houses were the sleeping places of the slaves. The distribution law afterwards subdivided the great estates, and most of these large mansion-houses were too expensive to be maintaintained by people of less property, and have been mostly replaced by small tenements. The slaves were in abject ignorance as a body ; they were treated with great humanity, but as if created to be of an inferior race.

The Society for the Propagation of the Gospel became early awakened to the moral and spiritual degradation of the slaves, and took an active interest in their enlightenment. Humphrey, in his History of the Society, printed 1730, says:—"The Society look upon the instruction and conversion of the negroes, as a principal branch of their care ; esteeming it a great reproach to the Christian name, that so many thousands of persons should continue in the same state of Pagan darkness under a Christian government, and living in Christian families, as they lay before under, in their own heathen countries. The Society immediately from their first institution strove to promote their conversion and instruction ; and inasmuch as their income would not enable them to send numbers of catechists sufficient to instruct the negroes, yet they resolved to do their utmost, and at least, to give this work the mark of their highest approbation. They wrote therefore to all their missionaries, that they should use their best endeavors at proper times, to instruct the negroes, and should specially take occasion to recommend it zealously to their masters to order their slaves at convenient times, to come to them that they might be instructed." They opened catechising schools in 1704, and employed teachers, which had a happy influence in elevating the character of the slaves. "Dr. Fleetwood, the Bishop of St. Asaph, preached a sermon before the Society in 1711, setting forth the duty of instructing the negroes in the Christian faith. The Society thought this so useful a discourse that they printed and dispersed abroad in the Plantations great numbers of that sermon in the same year; and in the year 1725 reprinted the same and dispersed again large numbers." They printed ten thousand copies of the letter of the Bishop of London "addressed to the Masters and Mistresses of Families in

the English Plantations abroad," in 1727, and sent them to all the English Colonies and Islands, to be distributed to masters of families and other inhabitants, which produced great influence. The Address says:—"The Society for the Propagation of the Gospel in Foreign Parts, have this affair (instruction of the blacks,) much at heart; and having lately had it under their consideration, are unanimously of opinion that nothing would give quick and effectual progress to the work as the sending a catechist from hence, whose only business it should be, to instruct the negroes, within particular districts to be assigned to them, and who have no avocation of any kind, would be at full liberty to attend the most proper times and seasons for instruction, and employing their thoughts wholly that way, would be far better acquainted with the proper modes of proceeding in the work, and also pursue those methods more closely than any occasional instructor can be supposed to do." "Let me beseech you to consider them, not merely as slaves, and upon the same level with laboring beasts, but as *men* slaves and *women* slaves, who have the same frame and faculties with yourselves, and have souls capable of being made happy, and reason and understanding to receive instruction in order to it." The early planting of these doctrines in the minds of the people, soon mitigated the severity of slavery, and has produced the final work of emancipation throughout the extent of the British dominions and one half of the North American States.

In conformity to the Bishop of London's letter, addressed to these missionaries and to all masters and mistresses, impressing upon them the great importance, as a religious duty, to teach their slaves and domestics to read and write, and to cause them to give a strict attendance to the weekly instructions of their pastors in their respective parish churches, Dr. McSparran attended weekly in his church for the purposes of their instruction, and addressed his parishioners in emphatic language, in condemnation of the prevailing error, that it was inconsistent to instruct, baptise, or admit slaves to the communion.

Dean Berkley, who repeatedly visited Narragansett, accompanied by Smybert, Col. Updike, and Dr. McSparran, to examine into the condition and character of the Narragansett Indians, in his sermon before the Society for the Propagation of the Gospel, at their anniversary, in 1731, says:—"The native Indians, who are said to have been

thousands within the compass of this colony, do not at present amount to a thousand, including every age and sect; and these are nearly all servants or laborers for the English, who have contributed more to destroy their bodies by the use of strong liquors, than by any means to improve their minds or save their souls. This slow poison jointly operating with the small-pox, and their wars, (but much more destructive than both,) has consumed the Indians, not only in our colonies, but also far and wide upon our confines, and having made havoc of them, is now doing the same thing by those who taught them this odious vice."

"The negroes in the government of Rhode Island, are about half as many more than the Indians, and both together scarce amount to a seventh part of the whole colony. The religion of these people, as is natural to suppose, takes after that of their masters. Some few are baptized, several frequent the different assemblies, and far the greater part none at all. An ancient antipathy to the Indians, whom it seems our first planters (therein, as in certain other particulars, affecting to imitate Jews rather than Christians,) imagined they had a right to treat on the foot of Canaanites and Amalekites, together with an irrational contempt of blacks as creatures of another species, who had no right to be instructed or admitted to the sacraments, have proved a main obstacle to the conversion of these poor people."

"To this may be added, an erroneous notion, that the being baptized is inconsistent with the state of slavery. To undeceive them in this particular, which had too much weight, it seemed a proper step, if the opinion of His Majesty's Attorney and Solicitor General could be procured. This opinion they cheerfully sent over, signed with their own hands; which was accordingly printed in Rhode Island, and dispersed throughout the Plantations. I heartily wish it may produce the intended effect."

The opinions of the Attorney and Solicitor which were printed and dispersed have been sought for, but cannot now be found.

In imitation of the whites, the negroes held an annual election on the third Saturday in June, when they elected their Governor.—When the slaves were numerous, each town held its election. This annual festivity was looked for with great anxiety. Party was as violent and acrimonious with them as among the whites. The slaves assumed the power and pride and took the relative rank of their mas-

ters, and it was degrading to the reputation of the owner if his slave appeared in inferior apparel, or with less money than the slave of another master of equal wealth. The horses of the wealthy landholders were on this day all surrendered to the use of the slaves, and with cues, real or false, head pomatumed and powdered, cocked hat, mounted on the best Narragansett pacers, sometimes with their masters' sword, with their ladies on pillions, they pranced to election, which commenced generally, at 10 o'clock. The canvass for votes soon commenced, the tables with refreshments were spread, and all friends of the respective candidates were solicited to partake, and as much anxiety and interest would manifest itself, and as much family pride and influence was exercised and interest created, as in other elections, and preceded by weeks of *parmateering*, (parliamenteering;) about one o'clock the vote would be taken, by ranging the friends of the respective candidates in two lines under the directions of a chief marshall, (Guy Watson, who distinguished himself in the black regiment under Colonel Greene, at Red Bank, acted as chief marshall after the revolution, until the annual elections ceased,) with assistants. This was generally a tumultous crisis until the count commenced, when silence was proclaimed, and after that no man could change sides or go from one rank to the other. The chief marshall announced the number of votes for each candidiate, and in an audible voice proclaimed the name of the Governor elected for the ensuing year. The election treat corresponded in extravagance in proportion to the wealth of his master. The defeated candidate was, acccording to custom, introduced by the chief marshall, and drank the first toast after the inauguration, and all animosities were forgotten. At dinner, the Governor was seated at the head of the long table, under trees or an arbor, with the unsuccessful candidate at his right, and his lady on the left. The afternoon was spent in dancing, game of quoits, athletic exercises, &c. As the slaves decreased in number, these elections became more concentred. In 1795, elections were held in North and South Kingstown, but in a few years, one was held in South Kingstown only, and they have for years ceased.

The servant of the late E. R. Potter was elected Governor about the year 1800. The canvass was very expensive to his master.—Soon after the election, Mr. Potter had a conference with the Gover-

nor, and stated to him that the one or the other must give up politics, or the expense would ruin them both. Governor John took the wisest course, abandoned politics, and retired to the shades of private life.

In Narragansett resided the great landed aristocracy of the Colony. Their plantations were large; some of them very extensive. Major Mason, of Connecticut, in a letter to the Commissioners of that Colony, dated August 3rd, 1670, persuading them to relinquish all further claims of jurisdiction over the Narragansett country, says: "Those places that are any way considerable, are already taken up by several men, in farms and large tracts of lands, some having five, six, and ten miles square—yea, and some I suppose, have much more, which you or some of yours may see or feel hereafter. These things I know to be true, as they did manifestly appear in view when the Commissioners were at Narragansett. I suppose you cannot be unacquainted with these things."

The original tract taken up and owned by Richard Smith, was three wide and nine miles long.

Mr. Isaac P. Hazard, in a communication states: "The farm of my great grandfather, Robert Hazard, extended from the Jencks farm (which it included,) to the south end of Boston Neck, and extended across the Petaquamscutt river to near where the village of Peace-Dale now is, and I am not sure but it took in a great part of this village."

"He had extensive ranges for cattle and horses some where in the neighborhood of the 'Great Pond,' or 'Wordens Pond,' and I have heard my father say, that at one time, he occupied nearly twelve thousand acres. The principal value of his lands, however, consisted of about two thousand acres lying on Boston Neck and immediately on the west side of Petaquamscutt river, which separated it from the Boston Neck lands."

"My grandfather, Governor William Robinson's farm, embraced the north part of Point Judith, including Little Neck, extending South one or two farms below the farm now owned by my brother, Joseph P. Hazard, and westward to Sugar Loaf Hill."

Governor William Robinson owned ———— acres; he devised valuable farms to his sons. Col. Stanton owned one tract of four and a half miles long and two miles wide; he kept forty horses, as

many slaves, and made a great dairy, besides other productions.— After his death, his son Lodowick kept thirty cows on one hundred and fifty acres of it. Col. Champlin possessed in one tract over one thousand acres; kept thirty-five horses, fifty-five cows, six hundred to seven hundred sheep, and a proportionate number of slaves.— Hezekiah Babcock, of Hopskinstown, improved eight hundred acres; James Babcock, of Westerly, owned two thousand acres, horses, slaves, and stock in proportion. Col. Joseph Noyes had four hundred acres; kept twenty-two horses and twenty-five cows. His son afterwards kept fifty-two cows on the same farm. Col. Updike, the Colony Attorney, owned three thousand acres. Col. Potter possessed ———— acres, now constituting seven valuable farms. Mr. Sewall owned sixteen hundred acres on Point Judith, which is now divided into eight farms, now of the value of seventy-five thousand dollars. Robert Hazard owned sixteen hundred acres in Boston Neck, which now constitute six farms, of the aggregate value seventy-seven thousand dollars. The Gardiners, Niles's, and Brentons owned great tracts of valuable land. The ordinary farms contained three hundred acres. They were improved by slaves and laboring Indians. The slaves and horses were about equal in number. Corn, tobacco, cheese, and wool were the staple articles produced, and horses were reared for exportation.

Douglass, in his summary, printed in 1760, says: "Rhode Island Colony in general, is a country pasture, not for grain; by extending along the shore of the ocean, and a great bay, the air is softened by a sea vapor which fertilizeth the soil; their winters are softer and shorter than up inland; it is noted for dairies, whence the best of cheese made in any part of New England, is called (abroad,) Rhode Island cheese."

"The most considerable farms are in the Narragansett country. Their highest dairy of one farm, communibus annis, milks about one hundred and ten cows, cuts two hundred loads of hay, makes about thirteen thousand pounds of cheese, besides butter, and sells off considerable in calves and fatted bullocks. A farmer from seventy-three milch cows in five months made ten thousand pounds of cheese; besides cheese in a season, one cow yields one firkin of butter, from seventy to eighty pounds. In good land they reckon after the rate of two acres for a milch cow."

Mr. Hazard, in the same communication, further states : "From my father and grandmother, I have heard that my great grandfather, Robert Hazard, had twelve negro women as dairy women, each of whom had a girl to assist her, making from twelve to twenty-four cheeses a day; and since I have grown up, we had one of his cheese vats of the second size, according to the tradition in our family, which held nearly one bushel. My father has informed me that so superior was the grass in the early settlement of this country, that nearly double the milk, or butter and cheese was obtained from a cow as at present, and that only twelve cows were allowed to each dairy woman and her assistants. One hundred and fifty cows being about the number he generally kept."

"The hay fields and meadows, to use my father's expressions, grew full of grass, meaning the grass was very thick all over them, and as high as the tops of the walls and fences, the same as it now grows on the virgin soil of the west, and my father frequently observed in contrasting them, that he doubted if any western lands would produce more grass than Boston neck would when first settled."

"As a proof of its excellence, my father observed that his grandfather paid for some of his last purchases, sixty dollars per acre, when money was double the value it is now, or more, and new lands, back a little way from the sea, plenty, and at a very small price."

"He kept about four thousand sheep, manufacturing most of the clothing, both woolen and linen for his household, which must have been very large, as I heard my grandmother say, that after he partially retired from his extensive farming operations, or curtailed them by giving up part of his lands to his children, he congratulated his family and friends on the small number to which he had reduced his household for the coming winter, being only seventy in parlor and kitchen."

"Grain, and probably hay (but of the last I am not informed) were at that time shipped to the West Indies, but of the extent of his grain crop I know nothing except what my father has told me that he generally loaded two vessels annually, at or near the south ferry, with cheese and grain in the hold, and horses on deck, all the produce of his farm, which sailed direct for the West Indies; and the balance was sold in Newport, and sometimes in Boston, where his cheese was in high repute, selling at nearly double the usual rates."

"Agriculture on the sea coast of Rhode Island at that time was on a very different scale from what it is now, as the West Indies which were early settled, furnished a good and ready market for the whole produce of these small British colonies on the Atlantic coast of North America."

"The labor was then mostly performed by African slaves, or Narragansett Indians, who were then, as they still are, a most efficient body of laborers, and of great use to the farmers, during hay harvest particularly.

The Sewall farm kept one hundred cows and produced 13,000 pounds of cheese annually. N. Hazard kept 42 cows, and made 9,200 pounds of cheese from the Champlin farm of 700 acres. Joseph N. Austin, on the Clarke farm of 350 acres, kept 36 cows, and made 8,000 pounds of cheese. Rowland Robinson improved 1000 acres, and made an immense dairy—one cow would average two pounds of cheese a day. Rents were payable in produce, and from the breaking out of the French Revolution to the general peace upon the expulsion of Napoleon, the United States being the neutral carriers for Europe, the price of cheese was ten dollars per hundred, and corn, barley, &c., in due proportion, and the rents being paid in cheese and other produce, vast amounts were raised. 6,000 pounds of cheese was equivalent to $600 annual rent for years. The cream was then used in cheese and the Narragansett cheese maintained a high character for richness and flavor, but since the general peace, butter has risen and cheese hath fallen in price, consequently the cream has been wrought into butter, and cheese has lost its value and reputation. Recently a money rent has been substituted for a produce rent, and the productive value of the former staples has diminished.

The wife of Richard Smith brought from Glocestershire to this country, the recipe for making the celebrated Cheshire cheese, and from that recipe the Narragansett was made in imitation of the Cheshire cheese, and it early gained for the table and market an established reputation for superior flavor and excellence, and continued to maintain its predominating character until the farmers, as before mentioned, were induced to convert their cream into butter.

Ancient Narragansett was distinguished for its frank and generous hospitality. Strangers and travelling gentlemen were always received and entertained as guests. If not acquainted with some family,

they were introduced by letter, and an acquaintance with one family of respectability, was an introduction to all their friends.— Public houses for the entertainment of strangers were rare. Strangers and travellers without letters, were compelled to tarry at them, but citizens were expected to sojourn with their relations and acquaintances. Newport, distinguished as it was before the Revolution, had few public houses of entertainment, and those small, not exceeding the dimensions of the common dwelling-houses. The old public house of Mr. Townsend, so celebrated in its day, was an ordinary two story house, and rather narrow, and he entertained in it the distinguished travellers of his time. It has been greatly enlarged since. The public houses in Providence were equally inferior in dimensions. The public houses or taverns in the country were merely conveniences for town councils, justices' courts, and the retail of ardent spirits, and were rarely frequented as the stopping places of gentlemen and strangers. Madame Knight well describes these country taverns in her travels through this colony in 1704. Dr. Franklin, in his journeys to and from Philadelphia to Boston, always arranged to tarry with Dr. Babcock, in Westerly, the night. Gentlemen who had once travelled the country by introduction, had regular places for refreshment and repose on all their future peregrinations.

The society of that day was refined and well-informed. The landed aristocracy showed an early regard to the suitable education of their children. Books were not so general as at this period, but the wealthy were careful of the education of their offspring. Well qualified tutors emigrated to the colonies, and were employed in family instruction, and to complete their education their pupils were afterwards placed in the families of learned clergymen. Charles Thomson, Gov. McKean, and George Reed, who conspicuously figured in our revolutionary history, were educated under Allison, an Irish clergyman. Dr. McSparran received young gentlemen in his family for instruction. Thomas Clapp, the efficient President of Yale College, completed his education under him. Dr. Checkley, a graduate of Oxford University, the missionary at Providence, educated several of the sons of Narragansett, and others were placed under clergymen of Massachusetts and Connecticut for the same purpose. The instruction of youth in the private families of learned men, with the opportunity of associating with their distinguished visit-

ors and friends improved their minds, and accomplished their manners. In this respect probably, the instruction of children would be equal, if not preferable to that obtained where great numbers of young men are collected together in colleges, and where they are deprived of the social cultivation derived from the intercourse and discipline of well-regulated families, and the friends and well-informed gentlemen that visit them.

The young ladies also, were generally instructed in the same manner, under well-qualfied private tutors, and then placed in the schools of Boston for further instruction and accomplishment.

That the gentlemen of ancient Narragansett were well-informed, and possessed of intellectual taste, the remains of their libraries and paintings would be sufficient testimonials if other sources of information were defective. Dr. Babcock, Col. Stanton, Judge Helme, Capt. Jones, Col. Potter, Col. Willet, Col. Bobert Brown, the Hazards, Capt. Silas Brown, the Brentons, owned valuable libraries. Dr. McSparran, Doct. Fayerweather, Col. Updike, and Matthew Robinson, possessed rich collections for that day in classical and English literature.

The family paintings of Dr. Babcock went mostly into the Saltonstall family of New London, and a fine portrait of Col. Harry Babcock was with a branch of his family in Stonington, and within a short time has been removed from thence to New York. A bust portrait of Mr. Kay, the collector, was in the family of the Browns, through the Brentons, a few years since. The portraits of Dr McSparran and wife, painted by Smybert in 1729, at the Doctor's house in Narragansett, are with the family of Frederic Allen, Esquire, in Maine, (Mrs. Allen being the great neice of Mrs. McSparran), and copies only are in Rhode Island. The portrait of Dr. Fayerweather, by Copley, is in South Kingstown. The portraits of the wife and mother-in-law of Col. Updike, (it is supposed) by Smybert, are in the family. Those of the father and mother of Matthew Robinson, Esq. are in the family of the late Hon. E. R. Potter. Mr. Marchant has a fine miniature likeness of his father, the late Judge Marchant, painted by Copley, in London in 1771; there is also a portrait of the late Judge Marchant in Boston. The late Edward Hazard possessed three full-length portraits of his father-in-law, the late Hon. Thomas Cranston, wife and daughter, (the latter afterwards married the Rev. Luke

Babcock, son of Dr. Babcock), painted by Copley before the Revolution, which, with the carved frames gilded, cost one thousand dollars at that period. The paintings of the other families besides family portraits are now dispersed, and their libraries were divided among their children and are all lost.

This state of society supported by slavery would produce festivity and dissipation, the natural result of wealth and leisure. Excursions to Hartford to luxuriate on *bloated* salmon were the annual indulgencies of May. Pace races on the beach for the prize of a silver tankard and roasts of shelled and scaled fish were the social indulgencies of summer. When autumn arrived, the *corn husking* festivals commenced. Invitations were extended to all those proprietors who were in habits of family intimacy, and in return the invited guests sent their slaves to aid the host by their services. Large numbers would be gathered of both sexes, expensive entertainments prepared, and after the repast the recreation of dancing commenced, as every family was provided with a large hall in their spacious mansions, and with natural musicians among their slaves. Gentlemen in their scarlet coats and swords, with laced ruffles over their hands, hair turned back from the forehead and curled and frizzled, clubbed or queued behind, highly powdered and pomatumed, small-clothes, silk stockings, and shoes ornamented with brilliant buckles; and ladies dressed in brocade, cushioned head-dresses, and high-heeled shoes, performed the formal minuet with its thirty-six different positions and changes. These festivities would sometimes continue for days, and the banquets among the land proprietors would for a longer or shorter time be continued during the season of harvest. These seasons of hilarity and festivity were as gratifying to the slaves as to their masters, as bountiful preparations were made and like amusements were enjoyed by them in the large kitchens and out-houses, the places of their residence. The great land proprietors indulged in these expensive festivals until the Revolution. People now living relate the fact of John Potter having had a thousand bushels of corn husked in one day. This practice was continued occasionally down to the year 1800, but on a diminished scale of expense and numbers.

At Christmas commenced the Holy-days. The work of the season was completed and *done up*, and the twelve days were generally

devoted to festive associations. In former times, all connexions by blood or affinity, were entitled to respectful attentions, and they were treated as welcome guests, as a matter of right on one side and courtesy on the other. Every gentleman of estate had his circle of connexions, friends, and acquaintances, and they were invited from one plantation to another. Every member of the family had his particular horse and servant, and they rarely rode unattended by their servant, to open gates and to take charge of the horse. Carriages were unknown, and the public roads were not so good, nor so numerous (many of them,) as at present. Narragansett has fewer public roads than most parts of the State. There were driftways from one plantation to another, with gates, and this inconvenient obstruction still continues. Quedneset is travelled mostly through gates, and from one extreme of Boston neck to the other, a distance of ten miles, through the richest tract of land in Narragansett, the only mode of travelling is by driftways with gates, and the great Point Judith tract, had no public road, until very lately. When all the riding was done on horseback, servants always attended their masters, the badness of the roads and the troublesome impediments of gates and bars were not as sensibly felt as at this day, when carriages are used and every man is his own servant.

But the wedding was the great gala of olden time. The exhibition of expensive apparel and the attendance of numbers almost exceeds belief. The last of these celebrations was given about the year 1790, by Nicholas Gardiner, Esquire; it was attended by six hundred guests. I knew Mr. Gardiner. He dressed in the rich style of former days, with a cocked hat, full-bottomed white wig, snuff-colored coat, and waistcoat with deep pockets, cape low so as not to disturb the wig, and at the same time expose the large silver stock-buckle of the plaited neck-cloth of white linen cambric, small-clothes, and white-topped boots, finely polished. He was a portly, courteous gentleman of the old school. Since his death, his estate has been divided into several good farms.

The fox-chase, with hounds and horns, fishing and fowling, were objects of enchanting recreation. Wild pigeons, partridges, quails, woodcocks, squirrels, and rabbits were innumerable. Such were the amusements, pastimes, festivities and galas of ANCIENT NARRAGANSETT.

It may not be uninteresting to mention the names of some of the old families which frequently associated as friends and companions. Among them were, Dr. Babcock, Col. Stanton, Col. Champlin, the two Gov. Hazards, Gov. Robinson, Col. Potter, Judge Potter, the Gardniers, Col. Willet, Elisha Cole, John and Edward Cole, Judge Helme, Col. Updike, Matthew Robinson, Col. Brown, Dr. McSparran, and Dr. Fayerweather. They received frequent visits from Dr. Gardiner, the Sewells, and others, from Boston. Dr. Moffatt, Judge Lightfoot, Col. Coddington, George Rome, Judge Marchant, the Brentons, and others, from Newport, several of whom owned estates in Narragansett, and spent much of their time there, with their respective friends and acquaintances. These constituted a bright, intellectual and fascinating society. Great sociability and interchange of visits prevailed among them, and strangers were welcome, and treated with old-fashioned urbanity and hospitality; but the political acrimony, strife and discord engendered by the Revolution, broke up and destroyed their previously existing intercourse, and harmonious relations were never restored. By that event we became another and a new people.

Mr. Isaac P. Hazard in a letter observes: "Few persons are now aware of the change that has taken place in the Society here within the last fifty or sixty years."

"At the time and before the war of the Revolution, it was the seat of hospitality, refinement and luxury; and the accounts I have received from various persons in my travels about the United States, who visited this country at that time, corroborate the statements I have had from the olden branches of our family, my grandfather, father, and others. Within two years, Mrs. Doctor Lee, whom I met with in New York, and who spent a long school vacation here at the age of sixteen, pictured the romantic scenery and situation of the old mansions, few at present standing, with great vividness, and at the same time, she described the politeness, refinement, and hospitality of the inhabitants, as beyond what she had ever before known or conceived of, as fully to convince me of the truth of her statement, had I not before have heard it described by others in the same manner—and fully maintained the character of the old English country gentlemen from whom they descended."

Yes, alas! the state of society has changed, and the revolution

has been deep, effectual, complete. The abolition of slavery—the repeal of the law of primogenture—the statute division of estates equally among all, has divided and subdivided inheritances in such *infinitissimal* portions, that the whole has disappeared from every branch of their families; and in most instances not a foot remains among them—nay, not even "the green graves of their sires." The houseless, wandering pedestrian descendant, looks at the mansion and plantation of his fathers, and exclaims—

> ——"Now thou standest
> In faded majesty, as if to mourn
> The dissolution of an ancient race!"

"Dec. 31, 1741. (The bans being duly published in the church of St. Paul's, Narragansett,) Rowland Robinson, son of William, was married to Anstis Gardiner, daughter of John Gardiner, by the Rev. Doctor McSparran."

Rowland Robinson was the eldest son of Governor Wm. Robinson, by his first wife. He was a gentleman of opulence, and sustained many responsible offices under the State government. His noble mansion is still standing in a good state of preservation, and is one of the remaining memorials of the aristocracy of the past age. His children were Hannah, Mary, and William. Mary died single, at middle age; William married Ann, the daughter of George Scott, of Newport, and died a short time previous to his father, without issue. Hannah was styled the Unfortunate Hannah Robinson; she was the celebrated beauty of her day, and, if unbroken tradition is sufficient authority, the appellation was justly bestowed. The late Doctor William Bowen, of Providence, frequently conversed about her, and observed, "that Miss Robinson was the most perfect model of beauty that he ever knew; and that he had frequently visited at her father's. Her figure was graceful and dignified, her complexion fair and beautiful, and her manner urbane and captivating. That the usual mode of riding at that period was on horseback; of this exercise she was exceedingly fond, and rode with such ease and elegance,

that he was passionately fond of her, and proposed to her a matrimonial union. She replied, that his wishes to promote her happiness were highly flattering, that, as a friend, she should ever entertain for him the highest respect; and, in that character, should ever be extremely gratified to see him, but that she was bound to disclose to him, however reluctant she felt to give him pain, *that she was engaged.*" He further observed, "that though disappointed in the hope he had so ardently cherished, the refusal was imparted with such suavity and tenderness, united with personal respect, that though disappointed, he felt consoled." The late Hon. Elisha R. Potter, Judge Waite, and others who knew Miss Robinson, fully confirmed Doctor Bowen's testimony in respect to her personal beauty and accomplished manner. Mr. Peter Simons, a young gentleman of Newport, became early attached to Miss Robinson; they had been schoolmates, and the attachment was reciprocal. Her father, without any apparent reason, was hostile to the connection, and his efforts were unwearied to prevent their union. Mr. Robinson, in temperament, was constitutionally irritable, rash, and unyielding. His antipathies, when once fixed, no reason or argument could remove. Mr. Simons had early in life become attached to Miss Robinson; it had been reciprocated; their dispositions were congenial; time had cemented their affections, she had plighted her faith, and no promises or threats could induce her to violate the vows she had made; she could become a martyr; she would suffer, but she could not betray her own heart or the faith that another had reposed in her. And as might have been expected, the violent and unreasonable measures adopted by her father, instead of subduing only increased the fervor of their attachment. Her conduct was constantly subjected to the strictest scrutiny. If she walked, her movements were watched; if she rode, a servant was ordered to be in constant attendance; if a visit was contemplated, he immediately suspected it was only a pretence for an arranged interview; and even after departure, if the most trifling circumstance gave color to the suspicion, he would immediately pursue and compel her to return. In one instance, she left home to visit her aunt at New London; her father soon afterwards discovered from his windows a vessel leaving Newport, and taking a course for the same place. Although the vessel and the persons on board were wholly unknown to him, his

jealousies were immediately aroused, conjecturing it was Mr. Simons intending to fulfill an arrangement previously made. He hastened to New London, arrived a few hours only after his daughter, and insisted on her instant return. No persuasion or argument could induce him to change his determination, and she was compelled to return with him.

Her uncle, the late Col. John Gardiner, commiserated the condition of his unfortunate neice. He knew her determination was not to be changed, or her resolution overcome by parental exaction, however severe; and aware that the wrongs she had suffered, and the perplexities she had undergone, had already sensibly affected her health, and would soon destroy her constitution, with a generosity and disinterestedness that belonged to his character, contrived interviews between Mr. Simons and Miss Robinson unknown to her father. The window where she sat, and the shrubbery behind which his person was concealed at these evening interviews, are still shown by the family residing there. These were perilous meetings, for such was the determined antipathy of the father, that detection would probably have resulted in the instant death of Mr. Simons; but, as is usual in such cases, their precautions were in proportion to the imminence of their danger.

All efforts to obtain the consent of her father, aided by the influence of her mother, having proved unavailing, and seeing no prospect of his ever becoming reconciled to their union, she abandoned all further efforts to reconcile him to her wishes, and consented to make arrangements for an elopement. Having obtained her father's consent to visit her aunt Updike, near Wickford, she left home, accompanied by the servant who usually attended her. On arriving at the gate that lead to her aunt's house, Mr. Simons was in waiting with a carriage, as had been previously arranged, and disregarding the expostulations of the servant—who feared for his own safety should he return without her—she entered the carriage, and that evening they were married in Providence. The intelligence of the elopement, when communicated to Mr. Robinson by the servant, roused all the fury of his ire. He offered a reward for their apprehension, but no discovery could be made. Every friend and relative became accessory to their concealment. Even the name of the clergyman who performed the nuptial ceremony could never be ascertained.

But the anticipated happiness of the beautiful and ill-fated lady was destined to be short lived. The severity with which she had been treated, the unkind and harassing perplexities she had endured, had so materially affected her health, and preyed upon her constitution, that, in a few short months, the fairest of her sex exhibited evident symptoms of a speedy decline. At the urgent solicitations of her mother, Mr. Robinson finally permitted the daughter once more to return ; but it was too late, the ceaseless vigils of a mother's love could not restore her ; and, in a few short weeks, this beautiful and unfortunate woman—the victim of a father's relentless obstinacy —expired in the arms of her husband.

Many visit the cemetery where the remains of the victim of parental severity repose—a spot consecrated by the ashes of one whose life was a hallowed sacrifice of devotion and fidelity to the selected object of her earliest affections.

In June, 1736, Mr. McSparran went to England, on a visit, and returned in August, 1737. During his residence in England, the University of Glasgow conferred on him the degree of Doctor in Divinity.

The unusual severity of the winter of 1740–1, is mentioned in the history of the times. In addition to its rigor, the appalling ravages of the small pox and other contagious diseases spread mortality on every side. At the same period, the colonies were engaged in a war with Spain, and an informal one with France, which aggravated the distresses and the domestic calamities of the country. Under these afflictive dispensations, Dr. McSparran delivered a sermon on the 15th of March, in St. Paul's Church, Narragansett, from Micah, chap. vi, v. 9. " The Lord's voice crieth unto the city, and the man of Wisdom shall see thy name ; hear ye the rod,

and who hath appointed it." He depicted the state of the times with much power. He observes, "Through the unmerited mercies of God, health is restored to our habitations, and we are delivered from the late distressing sickness, the small pox, rash, and measles; and though the first swept numbers in proportion to the infected, yet the two last threatened, and blessed be God, only threatened many more. It becomes us, my brethren, to call to mind what concern then seized our souls, what construction we put on those voices of God, and how well we have answered the ends of those corrections. Sure we have not forgot so soon the fear that filled our hearts when almost all that were able fled from their houses, while the infected were forced into the pest-houses of the public, and others (too quick for the inquisitors) shut up their own."

"We have seen the sick abandoned to mercenary or ignorant attendance, excluded from the face of their physician and their friends, deprived of the last duties of the Divine, and buried with the burial of an ass! And what service have we, the survivors, done to the God who did then accept of the atonement, and commanded the destroying angel to cease so soon from punishing? Have we considered aright what God did then for us, and can we (with a good conscience) say that we (in particular) have mended our manners, or that the complexion of Christianity in this colony in general

is bettered by that calamity? O! that we could say so in truth! oh, that those afflictions had proved effectual in forming Christ in our hearts, or that we had heard or understood the voice of the rod; been inwardly acquainted, and made our peace with the God that sent it. I am afraid that the impression and promises of that sad season are, for the most part, worn out of our minds, and therefore has God reserved us to be awakened in the

2nd place, by the loud and calamitous call of a wasting war."

"It is an elegant and ancient observation, that if men did listen to the laws of Christ, and postpone their ambition and interest to His admonition and counsels, all countries would soon combine in an inviolable league of love. The rules of Christianity are inconsistent with all kinds of war but defensive; for which reason Christian princes, while they wield the sword with one hand, they waive their manifesto with the other. The church daily prays for peace, and I dare say every good man wishes there was no such thing as war in the world! But alas! offences will come, and our sins do many times cry so much louder than our prayers—that are made to prevent evil—that the sword is made the instrument of God's vengeance, though managed by the hands of men."

"The miseries of war are so many, and effects of it so tragical and uncertain, that David preferred falling

into the hands of God, and being exposed to the raging pestilence, than falling into the hands of men and being subject to the mischiefs and miseries of this merciless murder of men. * * * The worst effect of pestilential sickness is death; where many are infected, there also many recover, with all the benefits of mortification about them, and their devotions raised higher by their deliverance."

"Famine also is a less violent and raging judgment; as there are often more means to prevent it, and prudent methods to bear up under it. It is true, it often brings diseases that determine in death. It is true also, that the humanity of men and charity of Christians do often relieve it; and when they cannot do that, they can die in each others arms, with mutual devotions, which is a kind of comfort in death itself."

"But war breaks in like beasts of prey; it worries many it does not kill; wounds many it does not destroy; kills whole troops it never touches; and leaves none secure or undispersed. War throws off all reverence for law and religion, that its barbarities may be the more immortal; it survives death itself, and prosecutes those it kills with want of burial."

"Commanders are commonly arbitrary, inferiors insolent, and all rapacious and deaf to complaint. (Inter arma silent leges) is as certain a truth, as that (nulla fides pietasque vires qui castra sequuntur,) Marius told

some petitioners for justice, that he could not hear the voice of the law for the noise and clatter of weapons. And Pompey professed to another, that he could not think of the law in armor. Military men, accustomed to violence, think violence itself no crime; and plunder and spoil, instead of an evil, they esteem their privilege and reward. Indeed, they that have the fairest fortunes are most exposed; nor can any man enjoy any thing, but at the mercy of a domineering martialist.

"Were one to travel the world and visit the scenes of war, how might he trace this wasting monster by her terrible footsteps in all places distinguished with blood; on this side, houses without inhabitants, palaces of princes demolished, cities sacked and rifled, and things sacred seized with unhallowed hands; on that, the shrieks of abused and affrighted women, the heart-melting moans of helpless and fatherless children, the wounding woes of the widow and childless parent; and every where torrents of tears trickling down from the eyes of those that are undone. Then might he also observe the insulting soldier making merry with the miseries of men, and so unconcerned at the overthrow he has occasioned, that he often esteems them his glory and happiness. Good God! how humiliating it is to behold hundreds and thousands cut off in a day, that cost as many mothers (for many years together) an infinite expense of tenderness, trouble, and pains to bring forth,

nourish, and nurture into men. To see all these, of every quality and condition, slain and slaughtered in an undistinguished confusion, surely the roaring of cannon, the blood, fire, and smoke, with the cries of the wounded and the groans of the dying, must be terrible even to the troops themselves, till they are made desperate and insensible by the ardor and ecstacy of battle; and what is the more melancholy meditation to a religious mind, is the irremediable mischief and misery of those who are surprised and slain in their sins."

"One would think that those who carry their lives in their hands, and eat their bread on the borders of death, should be the best prepared for it. But there is reason to fear that a great part of the soldiery are a sort of men that, by a loose life, are very unfit to die; and by dying so suddenly, die a double death, and sink into a sad eternity."

"It is storied of Philip of Macedon, that he said he could sleep securely in his camp, if his friend Antipater were by awake; but how much safer do they sleep who are protected by Providence, guarded by angels, and watched by a never-sleeping sentinel—the Great Watchman of Israel, who never slumbers nor sleeps? But war, it seems, is not the only warning given to repent; but

"*Thirdly*—We are warned also by the uncommon inclemencies of a cold and long winter.

"The elements have been armed with such piercing

cold and suffocating snows, as if God intended the air that he gave us to live and breathe in should become the instrument to execute his vengeance on us, for our ingratitude to his goodness, and our trangression of his law. We may contemplate to our comfort the wisdom and power of God in the beautiful structure of the heavens, and his wise sorting of the seasons, for the benefit and delight of man. But as no human skill can count *the number of the stars, nor call them by their names*, so exceeds the utmost art of astronomy, for either extreme heat or extreme cold, otherwise than by the distance of the sun; yet what we see have variations and vicissitudes that do not always correspond to that cause. It is no small comfort to consider God's care to provide food for the beasts of the field and the fowls of the air, and to supply their starving importunity. And our gratitude grows, as we are assured all this is ultimately intended as a kindness and bounty for the souls of men. But how of late has the grazier groaned to see the severity of the season, to hear his herds and his flocks making moan for their meat; and after a few fruitless complaints uttered in accents peculiar to their kind, drop down and die, and disappoint the increase and expectation of the spring."

"With what amazement do we behold and can ill endure God's sudden and intolerable cold, that proceeds from the breath of his nostrils! The snow that looks

so white, innocent, and light, as if it would bear down and oppress nothing, yet we see it hides and covers the earth from the warmth and light of the sun; and thus does also the ice turn rivers into rocks, and the sea (as it were) into dry land. We see the fluid element, which yielded to the smallest force become so hard and rigid, that it resists the impression of the traveller's foot, and the weight of beasts and burthens with a firmness superior to the driest land. Boreas has so far entered into the chambers of the south, that he hath sealed up the sun and intercepted his dissolving influence; and southern snows are signs of that planet's impotent efforts to regain his usurped dominions. The great Luminary that rules the day, has now advanced and displayed his banner on this side of the Line, yet so faint are his armies, tho' innumerable and each atom harnessed in fire, that they cannot force the frost to give ground, nor dissolve the intrenchment of snow. No arm that is not almighty can melt or open what Orion has shut up, bound in bands, and hardened; or freeze and make fast what the Pleiades have loosed and softened; the first being the constellation, which in the Omnipotent's hands beget and begin the winter; as the other are the orbs that attend the advancing Spring."

"How many sad remembrancers do remain, to remind us of the past winter? The husbandman and the mariner, the rich and the poor, have already sensibly felt its

bad effects, and though the dissolved rivers have opened their mouths, returned to their channels and offer their usual administrations to navigation, fishing, and commerce; yet, alas! are not the cattle now corrupting in in the fields, and that after they have consumed most of the corn that might have maintained us to that time?'

"Famine of food, which though (blessed be God,) we do not yet feel, we have notwithstanding some reason to fear. Whatever second causes concur to occasion a scarcity of food, nature becomes the hungry man's executioner and tormentor, racking him with an impatient and importunate appetite, when there is nothing to allay or relieve it."

It must be a sad spectacle to behold numbers of faint and famished creatures, like walking ghosts and inhabitants of the grave, and nothing to allay their hunger. It blasts the beauty of youth and the comely complexion of old age, weakens the strength of the mighty and puzzles the prudence of the wise, to provide but a small relief, nay, whenever policy and strength remain, the fury of famine turns them into instruments of violence. This cruel calamity will turn a city into a wilderness, and make man prey upon his own kind, with a ferocity exceeding the most savage creatures, and hunger will drive men to the most desperate designs."

"When the multitudes of Rome were enraged for the want of corn, the wise Cato was unwilling to interpose

with the rioters. Now if any thing be wanting to lend life to this imperfect picture, refer to Eusebius who saw one and says: 'In the city so many died that there were not men to bury them, nor ground to cover them with. In the country the houses were desolate, and parents who brought their children to market to make money to assuage their hunger, died in the place before the chapman came. Ladies of the best quality were forced to beg their bread, and those that walked the streets were more like images than men. Some were so feeble that they were not able to ask an alms, and others stretching out their hands to receive, dropped down dead before they had hold of it. If any of the richer sort were disposed to bestow their charity, he was forced to desist, or be in danger of being pressed to death by the multitude and violence of the necessitous. Finally, all the streets were full of dead bodies, nor was there any to bury them, as the living expected every moment to die themselves.' God forbid, that we should ever be exposed to such extremity; but how easy it is for the same God to afflict us with the like evils, if we have given greater or even as great provocations as sinners that have suffered before us! Let us therefore fly to God with an early and earnest importunity, since none but He can remove what we feel, or avert what we fear."

Liberal extracts from this eloquent discourse are here

given, because the copy before us is probably the only one now extant.

To show that Dr. McSparran's picture of the frightful severity of the winter of 1740 is not exaggerated, we quote some other authorities. Watson, in his "Historic Tales of Olden Times in Pennsylvania," speaks of it thus: "The winter of 1740-1, a great snow. This winter was very severe during the continuance of the great snow. It was in general more than three feet deep. The back settlers (says the Gazette) subsisted chiefly on the carcasses of the deer found or lying round them. Great part of the gang of the horses and cows in the woods also died. Ten or twelve deer are found in the compass of a few acres, near the springs. The chief severity was in February. Many deer came to the plantations and fed on hay with the other creatures. Squirrels and birds were found frozen to death. By the 19th of March the river became quite open. Old Mrs. Shoemaker, whom I knew," continues Watson, "told me of her recollections of that severe winter to the above effect. Her words were that all the tops of the fences were so covered that sleighs and sleds passed over them in every direction. James Logan's letter of 1748 calls it the hard winter of 1740, as a proverbial saying, 'it was one of remarkable severity, the most rigorous he has ever known here.' Kalm says it began the 10th of December and continued to the 13th of March, old style,

and that some of the stags came to the barns to eat with the cattle, and became domesticated thereby."

The following is from the R. I. Republican, dated the 26th day of February, 1840, communicated by Henry Bull, Esquire: "It is stated in a paragraph recently published in several papers, that during the cold winter of 1740, a man drove a horse and sleigh on the ice from Hurlgate, near New York, to Cape Cod. That this feat was actually performed is rendered highly probable by the following memorandum made by Gov. William Greene, of Warwick, and found among his papers by one of his descendants, Richard W. Ward, Esquire, of the city of New York. It gives, we believe, the most authentic and particular account of that extraordinary winter that is extant:

"MEMORANDUM OF THE WINTER OF 1740, O. S.

"This winter by all accounts, was the coldest known in New England since the memory of man. It began in the early part of November with extreme cold, and so continued with considerable snow until the first week in December. The weather was then fine and warm for three or four days, (the General Assembly sitting at Newport.) Soon after this, the weather was again so excessively cold, that the Narragansett Bay was soon frozen over, and the people passed and repassed from Providence to Newport on the ice, and from Newport to Bristol. Occasionally, however, the ferry boat pass-

ed to Fox Hill. The storms of snow fell one upon another until it was almost knee deep, and it lay until the 11th or 12th of January, when a sudden thaw laid the earth bare in spots for a few days. This was again succeeded by violent cold weather, and in a very few days by snow storms till the 28th, 29th and the said three days, there was a great driving snow storm, 30th of January, (the General Assembly then sitting at Warwick, by adjournment,) when for the greater part of which fell full three feet deep, in addition to what lay on the ground before. The snow having drifted, the tops of the stone walls and other fences were covered, and so hard was the crust in many places the cattle frequently passed over them."

"The prevailing winds during the principal storms of the winter were from the north, northwest, and west; some considerable snows fell with the wind at southwest, south, and southeast."

"The ice broke up from Warwick Neck down the bay, about the 3rd or 4th of March, but continued *fast* up the river, so that the inhabitants still passed from Warwick to Bristol, as was creditably reported. The snow in the woods where it had fallen on a level, was supposed to be three feet deep on the 10th of March."

"During the great snow the last January, there was a great loss of both cattle and sheep; some were smoth-

ered, and a great number of sheep were driven into the sea by the wind."

"The weather continued extremely cold till the 23rd of February, which was a fine warm day, and thawed the snow to that degree that the ground was bare in spots for two or three days. Then came another severe storm with excessive cold weather, and so continued till the 10th of March, when it became somewhat milder, and the snow began to thaw moderately until the 14th of March, when the wind was southwest and the weather foggy. The snow thawed rapidly, and spots of ground were bare in the plain lands, but the greater part of the snow still remained. On the 15th the weather was moderate and so continued till the 19th, when it again became cold with some rain. The 22nd was a fine warm day; 23rd and 24th considerable snow; 25th snow, and the weather cold for the season; the snow gradually disappeared without any rain to make a sudden freshet. The last of the ice went out of the Cowesit (Warwick) bay the 30th and 31st of March, but some of the snow continued to lay in drifts by the fences till the 15th of April."

"The spring came slowly on, and during the greater part of it, the weather was cold with severe gales of wind from the west and nothwest. My hay was gone the 15th of April, and out of 322 sheep I lost nearly one half."

"In the midst of the winter it was frozen *from the main to Rhode Island, and from thence southward out to sea. It was reported by the inhabitants that they could see nothing but ice.*"

There were more than thirty snow storms besides small flights not worth mentioning. The spring was so backward that in the first week in May the woods at a distance appeared to be dead. The first peach-trees were in bloom on the 27th of May; apple-trees on the 13th."

Dr. McSparran in a letter to Henry Cary in Ireland, 1752, says: As from my house I can see the Atlantic ocean, I have seen it froze as far as the human eye could reach"—undoubtedly referring to the same winter.

"Oct. 14, 1742. Between two and three o'clock in the morning, died suddenly in the chamber with Col. Daniel Updike and Mr. John Checkley, junr., Captain William Walker, of Providence, F. R. S., and was interred in the churchyard of St. Paul's, Narragansett, the 15th of said month. The funeral sermon was preached by Dr. McSparran."

John Checkley—a name of high repute in the early history of Episcopacy in America.

He was born in the city of Boston, in 1680, of English parentage. His parents must have been in easy circumstances, for after giving him the best advantages in Boston, under the celebrated Ezekiel Cheever, they sent him to England. He finished his studies at the University of Oxford, and then set out upon a course of travels on

the continent. He went over the greatest part of Europe, and "col lected some valuable curiosities, such as paintings, manuscripts, &c." (Elliot's Biog. Dict. p. 105.) These facts are important in the illustration of Checkley's future career; showing that his entrance into orders, late in life, must have been from the purest attachment to the church, and from no wordly considerations. They are quite sufficient to rebut all the slanders which have been brought against his want of piety. His earnest and uncompromising devotion to Episcopacy in New England—during an era when almost all New England was thoroughly impregnated with Puritanism—of course exposed him to *that* censure; for a Puritan condemns one's pretensions to piety when he differs, or rather presumes to differ from himself, just as recklessly as a Romanist, under similar circumstances, would condemn his pretensions to orthodoxy.

Checkley returned from his travels, and fixed himself in his native place. The date of his return is not given us, but it is known that he was in Boston in 1715; for during that year he published a tract against the Calvinistic theory of predestination, which made some stir in the land of the self-esteemed elect, and provoked an answer. About this time, he married the sister of the Rev. Dr. Miller, Episcopal missionary at Braintree, now Quincy, by whom he had two children, John and Rebecca.

What Checkley's employments now were is not known. Probably he pursued a life of literary leisure. One thing, however, is very certain, he was always devoted to the best interests of the church, and continually on the alert to promote them.

He published in 1723, a pamphlet which is deserving of careful recollection; for it was *the forerunner of the controversy upon Episcopacy on this continent.* Its title is, "A modest proof of the order and government settled by Christ and his apostles in the church, by showing—1. What sacred offices were instituted by them. 2. How those offices were distinguished. 3. That they were to be perpetual and standing in the church. 4. Who succeed in them, and rightly execute them to this day." It was during this same year (1723) that Dr. Cutler, then Rector or President of Yale College, conformed to the Church of England, and was settled over Christ Church, Boston. Doubtless this pamphlet, not to say other circumstances,

brought him and Checkley into close contact, and insured their union and action in reference to the great contemplated synod of the Puritans, which was to sit in 1724–5 ; *ostensibly* in respect to "the judgment of heaven," as Cotton Mather represented, but *really* in respect to that greatest of judgments, in a Puritan's view, which the king talked of inflicting upon America, viz., the sending a bishop over. But of that matter more presently.

Checkley continued his zeal for Episcopacy without abatement. Not content with his "modest proof," he, in the same year, (1723) republished Leslie's famous Short and Easy method with the Deists, to which he subjoined a discourse concerning Episcopacy. Now this, in Puritanical logic, was adding insult to injury ; and as the times were getting ominously dark—the President of Yale College become an apostate, and an actual live bishop about to be intruded upon the inheritance of the saints—it became necessary to make a serious demonstration. Accordingly, intimidation was attempted by the penalties of law. Checkley was arrested as a libeller, and a disturber of the public peace. He was tried. The jury were a little qualmish, and pronounced him guilty, *if* publishing in defence of Episcopacy was a libel. The court at once decided it such, and pronounced the following judgment.

"Suffolk, ss. At a court of Assize, &c.
Nov. 27, 1724.

Checkley, adsect Dom. Reg. The Court, having maturely advised on this special verdict, are of opinion that the said JOHN CHECKLEY is guilty of publishing and selling of a false and scandalous libel. It is therefore considered by the Court, that the said JOHN CHECKLEY shall pay a fine of fifty pounds to the king, and enter into recognizance in the sum of one hundred pounds, with two sureties in the sum of fifty pounds each, for his good behavior for six months, and also pay costs of prosecution ; standing committed until this sentence be performed.

Att'd SAMUEL TYLEY, Clerk."

Such was the amiable decree of the laws of freedom, and within the purlieus of Faneuil Hall, "the cradle of liberty," upon an unfortunate churchman, for the mere utterance of his opinions about

religion. And, what seems most farcical, this sentence is gravely pronounced in the name of a king who was the civil head of the church whose rights Checkley maintained; and that king is coolly made to pocket a fifty pounds penalty, not for the *assault*, but the *defence* of a faith he himself was sworn to uphold!

Checkley republished his pamphlet in 1728, in the city of London, during a visit he made to England with the view of obtaining Holy Orders; and remembering the harshness and almost comic inconsistency with which he had been treated, added to it the following, as he calls it, "specimen of a true dissenting catechism, upon right true blue dissenting principles, with learned notes by way of explication." He gives us two questions, and two answers, with one note, composed of two lines of poetry. Whether this is a sample of a longer catechism, or the entire catechism itself, the writer of this article cannot say; but here is *what* he gives, and *as* he gives it.

*Question.*—Why don't the *Dissenters*, in their public worship, make use of the Creeds?

*Answer.*—Why? Because *they* are not set down, *word for word*, in the Bible.

*Question.*—Well; but why don't the *Dissenters*, in their public worship, make use of the *Lord's Prayer?*

*Answer.*—Oh! Because *that* is set down, *word for word*, in the Bible.

*Note.*—They're so perverse and opposite,
As if they worshipped God for spite,

Checkley, doubtless, paid his fine for rendering the king a service, entered into his recognizances, and lived on to annoy the poor Puritans a second time. He obtained secret information of the anti-Episcopal conclave which was to assemble at Boston in 1724–5, to discuss the *rationale* of the Divine Administration respecting New England; and by means of his letters, with those of Dr Cutler's, the council was not so much as permitted to assemble. Some account of this affair may be found in Dr. Coit's book on Puritanism, note 103, pp. 503-505.

In 1727, Checkley, now at the advanced age of forty-seven, determined to go to England, that he might devote the residue of his

life to the service of the church of his love, in his native land, in functions of the most sacred character. Why, at such a very unusual age, he should take that step, we are not particularly informed. His enemies said he had learning enough, but was altogether destitute of piety. Piety! could secular motives induce a man, almost half a century old, and who had spent his life probably in literary leisure—who had time enough, and means enough, to take a journey over Europe, and bring home curiosities which would have been thought sufficient for the revenue of a lordling—could secular motives induce such a man to assume a religious office, amid a people who would never give him rest, and for the paltry pittance of fifty pounds a year—the salary he might receive as a missionary from the society for propagating the gospel? They may think so, with whom a penny is a weighty, and a dollar an almighty consideration; but a mind imbued with a particle of Christian generosity, will put a different construction on the matter.

Checkley was not seeking much, either in the way of revenue or comfort, by resorting to London to ask his bishop for holy orders. Nevertheless he was followed to London, and most sedulously, by Puritan apprehension and vengeance. He had scarcely slept there a night before he was, at the instigation of New England informers, absolutely seized as a traitor by a king's bailiff; and, of course, not his liberty only, but his life, put in jeopardy. I have this from a manuscript letter of the Rev. Dr. Burhans, one of our oldest clergy, formerly of Newtown, Connecticut, whose first wife was a direct descendant of one of Checkley's wardens, when he was finally gratified in the long-cherished desire of his heart, and established in an American parish.

This project was plainly somewhat desperate, and failed. But his enemies were too shrewd to rest their hopes upon a solitary effort. Beside their complaint of him as a traitor, two of the Puritan ministers of Marblehead indited a letter against him to the Bishop of London, the celebrated Edmund Gibson. In this sweet missive, in order to awaken the bishop's political prejudices, they denounced him as a Non-juror, and in consequence an enemy to the house then on the British throne—the House of Hanover. To awaken the bishop's prejudices against him as a peace disturber, (for they knew

Dr. Gibson's kindly feeling and Catholic temperament,) they called him a bitter enemy to all other denominations but his own—to awaken the bishop's prejudices against him as an ignoramus, they declared he had had no liberal education: very true this last, when we remember they had Harvard College only in their eye, and thought nothing of Oxford, with all its sad appliances for making churchmen. One of the ministers, also, who signed this letter, was a man who complained, down to his very grave, of somewhat similar treatment received by himself from the hands of Cotton Mather—(Mass. Hist. Coll. 1st ser. viii. 68.) But a churchman was now the object of his vengeance; and as it is lawful to spoil the Egyptians, he probably felt no very alarming twinges of conscience.

The second shot against Checkley was better aimed, and it told well. Bishop Gibson declined ordaining him, and he was constrained to return a layman, rather than a Reverend, with the stately income of fifty whole sterling pounds!

Nevertheless, the anxious desire to serve God in the Gospel of his Son slept not in the breast of this unfortunate churchman, who had not a nook or corner there for true piety to nestle in! In the year 1739, the Bishop of Exeter, Stephen Weston, a friend of Bishop Sherlock's, was found willing to hear this impracticable man, begging at the age of fifty-nine, to be *allowed* to minister in one of the hardest spheres on earth to which a churchman was ever doomed, and for enough—so far as the income of his post was concerned—to keep body and soul possibly in each others neighborhood. Bishop Weston actually ordained him—perhaps the oldest candidate in the history of the Christian church, who was ever admitted to the honors of an office, which was all but enough to kill any ordinary subject of his years in twelve round months. And it is pleasant to reflect, that he probably ordained him with the consent of Bishop Gibson; for he was then alive, and in fact did not die till nearly ten years afterwards.

Well, armed with his sacred credentials, John Checkley at last stood upon his natal soil prepared to contend for the faith once delivered to the saints. He was sent to Providence, in Rhode Island, no doubt to remove him somewhat from the atmosphere of Boston, which would certainly have mustered for his devoted head some good stout thunderclaps. And there he ministered, officiating

at intervals at Warwick aad Attleborough, for 14 years; till, in 1753, in the seventy-third year of his ardent life, God gave him respite, and called him home.

It was much to be desired that we had some authentic memorials of a ministry, began at almost the utmost verge of man's longest ordinary life. It ought to have been a curious and exciting thing to hear one who had been a scholar from his youth—a traveller, a wit, and a philosopher—who had been contending half his life, perhaps, to be permitted to be a priest in any parish, however humble, and amid perils almost as thick and dangerous as an apostle's, and who at length clambered up to a deacon's "good degree," with the marks of sixty winters on his head. But almost a century has piled its dust upon a Checkley's grave, and this short record is all, perhaps, which will ever so much as strive to do honor to his name. Peace to thine ashes, untiring servant of Christ and of the church. The faith which sustained thee teaches us, that ample amends will soon be made for all earth's forgetfulness. One day is with the Lord as a thousand years; and thou shalt be recompensed immortally at the resurrection of the just.

"Mr. Checkley had two children," says Dr. Elliott, "a son," the Mr. John Checkley, Jun., mentioned in the church record, "who was graduated at Harvard College, 1738. He studied divinity with his father, went to England for orders," and was appointed missionary to Newark, N. J., and during his sojourn in England "he died of the small-pox. His talents were excellent, and he was a most amiable youth. The daughter married Henry Paget, an Irish gentleman. She left three children, two of them are living at this time," (when Elliot published) "united to very respectable connections."

"March 10, 1774. Dr. McSparran baptized at New London (where he officiated the 3d and 10th, the first and second Sundays in March,) Elizabeth, the daughter of Matthew Stewart, and Abigail, his wife. The said child was born the 6th day of March, at 3 o'clock."

Matthew Stewart emigrated from Ireland to America, and settled at New London. He married Abigail, the daughter of William, and grandaughter of William Gardiner, one of the first settlers in Boston-neck, Narragansett. Mrs. Stewart was niece of Dr. Gardiner, of Boston, and Mrs. McSparran. Mr. Stewart left eight children. Elizabeth, the person baptized, married Roswell Saltonstall, the son of Governor Saltonstall. 2. Abigail died single at the age of 15. 3. Matthew died at 17. 4. William married Jane Winthrop, of New London, a descendant of Gov. Winthrop, and died in 1798, and left one child, Ann, who is living and unmarried. 5. Hannah was the second wife of John Robinson, of South Kingstown, survived her husband, and died about 20 years since, without issue. 6. Ann died single. 7. Mary married Joshua Starr, of New London—left no issue. 8. Walter died single. 9. Abigail died young. 10. Frances was the third wife of Major John Handy, the oldest son of Capt. Charles Handy. Capt. Handy's first wife was the daughter of Capt. John Brown, the father of Col. Robert, who settled and died in South Kingstown. His second wife was the widow of Capt. Philip Wilkinson, and daughter of Jahleel Brenton, of Brenton's Neck, near Newport.

Major John Handy was a merchant in Newport. He entered the revolutionary army, and was promoted to the rank of Major. He died in Newport, in 1828, aged 72. He read the Declaration of Independence to the military and people from the Court House steps in Newport in 1776, as ordered by the Legislature; and at the semi-century celebration in 1826, Major Handy read it again to the military and people from the same place.

Nicholas Lechmere, Comptroller of the Customs in Newport, married Elizabeth, the daughter of William Gardiner, and sister of Mrs. Stewart. He went away with the British, when they evacuated Newport. Nicholas, his son, was appointed a Commissary in the British army.

"May 17, 1745. Dr. McSparran read prayers and preached at the house of Samuel Cooper in Scituate, thirty miles distant from his own house, and baptized a

son of Mr. Howard, named Joseph Howard, and received another of said Howard's sons into the congregation, having formerly been privately baptized by Mr. Pigot in his travels through these woods where his wife had, and still has some lands."

The Rev. Mr. Stickney, Rector of St. Michael's Church, Marblehead, has kindly furnished the following memoir of the Rev. Mr. Pigot:

"The Rev. George Pigot was educated in his father's grammar school, in which he was for some time an usher.

"Mr. Pigot was the Venerable Society's Missionary at Stratford, (Conn.) He removed thence to Providence, Rhode Island, about 1723, to make way for the Rev. Mr. (afterwards Doctor) Johnson. From Providence he removed to Marblehead, and became the Rector of St. Michael's parish in the autumn of 1727.

"Besides his parish in Marblehead, Mr. Pigot had a small congregation of worshippers in Salem, to whom he gave monthly lectures, and administered occasionally the Holy Communion.

"He was a gentleman of considerable literary ability, and distinguished himself honorably in a controversy with the Rev. John Barnard, one of the Congregational ministers of the town, upon the celebration of Christmas, a controversy which Mr. Barnard had provoked by an attack upon the ancient practice of the Church.

"Mr. Pigot suffered domestic afflictions of very rare severity during the prevalence of that fatal malady, known by a familiar tradition in this part of New England, as 'the throat distemper.'

"The sad and touching account of this and other misfortunes given below, is from his own pen. After the lapse of more than a hundred years the mournful recital still excites a lively and tender sympathy. It is taken from a letter addressed to the Venerable Society, dated June 27th, 1738.

"He writes, 'that in January preceding he was importuned to administer the Lord's Supper to the good people of Providence, and having procured Mr. Watts to officiate at his church, he made a hard shift to visit them, notwithstanding the harsh season and great

distance of that place from Marblehead; but after eight days' absence he received the melancholy news that the pestilential distemper (which had carried off more than four hundred persons in Marblehead within a year,) was broken out again in his family, and upon his return found three of his children dead, and three very dangerously ill; and soon after he lost a fourth. This happened in one-and-twenty days, and within that melancholy space he slipt upon a ridge of ice, in his return from visiting a sick woman, and broke and splintered the bone of the upper part of his left arm; but he began to recover and to get strength as the warm weather came on, till he very unhappily slipt on the plain grass, and broke the same arm; that these troubles had been very heavy and expensive, and therefore he hoped the Society would honour a bill he had drawn on their treasurer for £20, and signify what time he should forbear to draw for his stated salary to balance this favor.'"

"In a letter to the Society dated September 22nd, 1738, Mr. Pigot asked leave to go to England on some very urgent affairs. The Society, 'out of an hearty compassion for Mr. Pigot's misfortunes, ordered the treasurer to pay his £20 bill, and gave him leave to visit England for a short time, if his church could be regularly supplied during his absence.'

"Soon after his arrival in England, Mr. Pigot was instituted to the rectory of Chaldon, in Surrey, and (it is believed) did not return to America."

On the 17th of June, 1747, Dr. McSparran preached a sermon before the Convention of the Episcopal Clergy in Trinity Church, Newport, from Romans i. 16, which was printed, and of which a few copies are still extant. We subjoin a few extracts from this sermon:

"In the Augustan age, and down through the Apostles' times, learning and arts were in their zenith,—never since the foundation of the earth, was there a period of greater delicacy or politeness, or of taste in what the

world calls wisdom, than when the Gospel was proposed to the notice of mankind. Learning was there, in all the glory and beauty of its fullest bloom, which must make every attempt to introduce a new and unadorned doctrine the more desperate and romantic, among so inquisitive and discerning a people as the Romans were. In contrast to this, it has been observed of one Apostle (and as it should seem) objected to him, that besides his having no grandeur of person, no gracefulness of air or mein to recommend him, his speech was also contemptible, rude, and unadorned with the rhetorical paint, so taking at that time. How then could he expect to make a figure at Rome, where poets and orators vied with each other, whose speech should the most sparkle with the glistening drops of Grecian dew."

"Indeed, as to eloquence, he disavows all ambition of aiming at the first, and less principal part, consisting in the nice choice and beautiful arrangement of words, but in *that*, which lies in a chain of clear and strong reasoning, famous figures, a becoming ardor, and an amazing art of persuasion; sure, no *one* ever outshone *St. Paul*. He surely had a masculine and flowing *eloquence*, a certain majestic *simplicity* of words, that entered the hearts of his *hearers*, whenever he had a mind to admonish, exhort, or warm their passions,—doubtless he had *divine* and *useful eloquence* that enabled him always to speak with an emotion *adapted*, and in a style suitable to his sub-

ject. Had there not been a majesty in his speech, whereby he spoke greatly of great things, it is not likely the Lystrians would have mistaken him for Mercury, the God of Eloquence, or Jove's Interpreter."

"But besides the objections to his person and manner, there were still greater against the gospel itself. It might be imagined, that no wise or modest man, could for shame, offer to the belief of the masters of mankind, a religion run down by all the world, how could he hope, that what was a stumbling block to the credulous Jew, and counted foolishness by the opinionated Greek, could be received as religion by the wise and haughty Romans? The truth is, it was despised by almost all the great men upon earth. Festus held it in that contempt, that he thought Paul mad for embracing it. But alas! he so little understood it, he could give no better account of it to a King, than to call it a trifling question about the Jewish superstitions, and one Jesus that was dead, whom Paul asserted to be alive. Nay, the polite and learned academicians of Athens treated St. Paul and his doctrines with a scorn equal to that of the forementioned Festus; what is more wonderful, with an ignorance as amazing as unusual at an university, and manners seldom seen at the seat of the muses. They were so well bred as to condemn him as a *babbler* before they heard him, and so learned, forsooth, as to infer from his doctrine, that Jesus was a strange God, whilst they thought Anastasis, the

resurrection, (it may be for the gender's sake) to be a Goddess."

"That men of no natural talents in the human powers of persuasion, of a nation contemptible, and themselves of no figure in it, should be able to enlighten understandings so benighted, and purify natures corrupted with long neglect, that they should have power to pluck out by the roots, customs, ceremonies, and sentiments of religion, favored by education, strengthened by civil sanctions, founded presumptively on divine, and supported unquestionably by human authority: I say, that such great ends should be accomplished by such feeble and disproportionate means, must unavoidably imply a power beyond that of men or devils, and therefore resolves itself into the supernal assistance of God."

"The Romans in particular, who incorporated the Gods of other conquered countries in their Capitol, would not even at the instigation of the Emperor, enrol our Redeemer; but the Senate gave their suffrages against the Lord, and against his Anointed."

"Our religion was introduced without the ill arts of force or fraud, and at a very unpromising juncture. Never was learning, wisdom and power at a higher pitch in the empire. Innovation was narrowly watched, nor a State governed by more severe and suspicious Princes, than while Tiberius and Nero held the reins. No time therefore seemed more unfit for the entrance of a new

doctrine; and sure, no religion ever received more opposition from men. Laws were made to suppress it; prisons provided for its professors, and fires kindled every where to consume them. Nevertheless all methods meditated to extinguish, made it blaze the brighter, and multiply under sickles that were employed to cut it down.

"It soon gained footing, not in obscure corners only, but in the first and famous cities, the most polite and populous provinces of the Roman world; and in twenty years' time (at least before all the Apostles died,) scarcely any part of the then inhabited earth, but abounded with professors of it. Rome, the grand nest and nursing mother of idolatry, had so many Christians in every corner of it, that their faith was spoken of throughout the world. And although he is said to be the most terrible tyrant that ever breathed, yet we read of saints in Ceasar's house. How glaring a testimony must it then be of the power of the gospel, that from so small a cloud, should rise so glorious a sun, that could thus chase before it the power and darkness of Heathenism and Hell."

Speaking of faith, he continues: "Faith in general is the assent of the mind upon credible testimony; so that in faith strictly such, there is nothing that moves our assent, but the credit of him who certifies what we believe. When we assent to things subject to sense, what we assent to is not only credible but apparent, and is not

faith but knowledge. Thus, also, when we assent to things in consequence of ratiocination, our assent is not faith, but science or rational knowledge. From all this it seems an infallible inference, that divine faith is only and altogether founded on the truth and revelation of God. If, therefore, the first FATHERS of the world had faith, (as the Apostles assure us they had,) they must also have had a revealed religion, since it implies a contradiction to have the *former* without the *latter*. It will not be easy after this, to fix on any age or particular period, wherein what is now called natural religion, and *that* alone prevailed. God, we see, has hitherto been kinder to the world than this comes to; and blessed be his name for giving us his WORD that he always will."

We resume our extracts from the Church records:

"Aug. 6, 1747. Dr. Mc Sparran baptized Mrs. Elizabeth Wilkinson, wife of Capt. Philip Wilkinson, by immersion, in Petaquamscutt pond. Witness, the Doctor, his wife, and Mrs. Jane Coddington."

Captain Philip Wilkinson was a well-educated and intelligent gentleman, who emigrated from the north of Ireland to this country, and resided at Newport. His ancestors emigrated from Scotland to Ireland. He visited much at Dr. McSparran's, Col. Updike's, and other families in Narragansett. Mr. Wilkinson and Doctor Sylvester Gardiner, of Boston, were the executors of Dr. McSparran's will. Capt. Wilkinson accepted the trust; Dr. Gardiner living so distant from Narragansett, declined. Capt. Wilkinson's first wife died after their migration to this country. His second wife was Abigail Brenton, daughter of Jahleel Brenton, son of William; she survived her

husband, and married Captain Charles Handy. Capt. Wilkinson left no children.

"On Friday, the 29th of December, 1749, the bans of marriage between Martin Howard Jun., and Ann Concklin, being duly published in Trinity Church, at Newport, and certificates thereof being under the hand of the Rev. James Honyman, rector of said church, said parties were joined together in holy matrimony, at the house of Major Ebenezer Brenton, father of said Ann, by the Rev. James McSparran, D.D, incumbent of St. Paul's, in Narragansett, the parish where the parties do now reside."

Martin Howard, Jun., was a lawyer at Newport, and likewise a politician of considerable celebrity. From 1750 to 1758 was one of the darkest periods in our Colonial history. The defeat of Col. George Washington and of General Braddock—the disgrace of the British fleet under Admiral Byng—the loss of Minorca—the destruction of Oswego—the capture of our fleet on the lakes—the most shocking and affecting scenes of bloodshed, murder, and devastation on the unprotected frontiers of the governments of Virginia, Maryland, and Pennsylvania—shed a gloom on every side. Previous to the year 1754, Great Britain perceiving a war with France to be inevitable, and aware of the advantages of securing the friendship of the Five Nations, or Iroquois, had written to the Governors of the respective colonies, recommending this essential object. At the suggestion of the Commissioners for the plantations, a Convention of the Delegates of the several colonies met at Albany, to hold a conference with the Five Nations on the subject of French encroachments, and to secure their friendship in the approaching war. The Congress consisted of the Delegates from New Hampshire, Massachusetts, Rhode Island, Connecticut, Pennsylvania, and Maryland,

with the Governor and Council of New York. After endeavoring to secure the friendship of the Five Nations, by large presents, they directed their Committee, consisting of one member from each colony, to draw out a plan of union. Gov. Hopkins and Martin Howard, Jun., were the Delegates from Rhode Island in this important Congress.

In 1765, Mr. Howard was appointed by the Crown, jointly with Dr. Moffatt and Augustus Johnson, stamp masters for this colony. Their acceptance of these offices rendered them highly unpopular. The fury of the populace against the Stamp Act was directed against the stamp masters. Their houses were attacked by the mob, their doors and windows broken, and furniture destroyed. The stamp masters fled. Mr. Howard was appointed by the Crown Chief Justice of North Carolina, with a salary of £1000 sterling a year. Some years afterwards, he returned to Newport, on a visit to his friends, and in a conversation with Secretary Ward, he observed, "Henry, you may rely upon it, I shall have no quarrel with the Sons of Liberty in Newport; it was they which made me Chief Justice of North Carolina, with a thousand pounds sterling a year."

James Center, of Newport, married Judge Howard's daughter. She died, and he again married another daughter of Mr. Howard. Captain Norris, of the Revenue service, married Mary Center, the granddaughter of Judge Howard, and resided in the mansion house of their grandfather, on North Main street, Newport. Mrs. Norris has since deceased.

"Sept. 6th, Thursday, 1750. The bans of marriage being duly published at the church of St. Paul's, in Narragansett, no objections being made, John Anthony, an Indian man, was married to Sarah George, an Indian woman, the widow and Dowager Queen of Geo. Augustus Ninegret, deceased, by Dr. McSparran."

Canonicus was the Grand Sachem of the Narragansetts when the

whites settled at Plymouth. History gives no account of his predecessors. It commences with him. He died in 1647. Miantenomi was his nephew, son of his brother Mascus. Canonicus, in his advanced age, admitted Miantenomi into the government, and they administered the sachemdom jointly. In the war between the Narragansetts and Mohegans, in 1643, Miantenomi was captured by Uncas, the Sachem of the Mohegans, and executed. Pessecus, the brother of Miantenomi, was then admitted Sachem with Canonicus. He was put to death by the Mohawks, in 1776.

Canonchet, the son of the brave but unfortunate Miantenomi, was the last Sachem of the race. He commanded the Indians at the GREAT SWAMP FIGHT, in 1675. This battle exterminated the Narragansetts as a nation. He was captured near the Blackstone River, after the war, and executed for the crime of defending his country and refusing to surrender the territories of his ancestors by a treaty of peace. It was glory enough for a nation to have expired with such a chief. The coolness, fortitude, and heroism of his fall stands without a parallel in ancient or modern times. He was offered life, upon the condition that he would treat for the submission of his subjects; his untamed spirit indignantly rejected the ignominious proposition. When the sentence was announced to him that then he must die, he said, "I LIKE IT WELL, THAT I SHALL DIE BEFORE MY HEART GROWS SOFT, OR THAT I HAVE SAID ANY THING UNWORTHY OF MYSELF." The splendid dignity of his fall, extorted from one of the prejudiced historians of the times the sentiment, "that acting as if by a pythagorian metempsychosis, some old Roman ghost had possessed the body of this Western Pagan like an Attilius Regulus." Thus ended the last chief of the Narragansetts, and with Canonchet the nation was extinguished forever.

Ninegret was the Sachem of the Nyantics, or the Westerly Tribe, and since the division of that town now styled the Charlestown Tribe. Ninegret was tributary to Canonicus, Miantenomi, and his successors. He was only collaterally related to the family of Canonicus. Quaiapen, Ninegret's sister, having married Maxanno, the son of Canonicus. The whites purchased Ninegret's neutrality during the Indian war of 1675, and for this treachery to his paramount sovereign and his race, the "Tribe Land" in Charlestown

was allotted to him and his heirs forever, as the price of the treason.

The Ninegret Tribe never were the real Narragansetts, whose name they bear. It is a libel on their glory and their graves for him to have assumed it. Not one drop of the blood of Canonicus, Miantenomi, or Canonchet, ever coursed in the veins of a Sachem who could sit neuter in his wigwam and hear the guns and see the conflagration ascending from the fortress that was exterminating their nation forever.

Ninegret died soon after the war. By his first wife he had a daughter, and by his second, he had a son, named Ninegret, and two daughters. The first named daughter succeeded her father, and the ceremonies of inauguration were the presentation of peage, and other presents, as the acknowledgement of authority, and sometimes a belt of peage was placed on the head of the sachem as an ensign of rank. On her death, her half-brother Ninegret succeeded to the crown. He died about 1722. He left two sons, Charles Augustus and George. The former succeeded as sachem, and he dying, left an infant son Charles, who was acknowledged as sachem by part of the tribe, but the greater proportion adhered to George, his uncle, as being of purer royal blood. George was acknowledged as sachem in 1735. It was Sarah, his Dowager Queen, that was married by Dr. McSparran. George left three children, Thomas, George, and Esther. Thomas, commonly called "King Tom," was born in 1736, and succeeded as sachem in July, 1746.—Vide Potter's History of Narragansett.

William Kenyon, late of Charlestown, deceased, in a statement to the writer, says: "I knew 'King Tom Ninegret;' he had a son named 'Tom,' his only child. He went away, and died before his father. Tom's brother George having died, the crown descended to Esther, the next heir. I" continues Mr. Kenyon, "saw her crowned over seventy years ago. She was elevated on a large rock, so that the people might see her; the council surrounded her. There were present about twenty Indian soldiers with guns. They marched her to the rock. The Indians nearest the royal blood in presence of her councillors, put the crown on her head. It was made of cloth covered with blue and white peage. When the crown was put on, the soldiers fired a royal salute and huzzaed in the Indian tongue.

The ceremony was imposing, and every thing was conducted with great order. Then the soldiers waited on her to her house, and fired salutes. There were 500 natives present, besides others. Queen Esther left one son, named George ; he was crowned after the death of his mother. I was enlisting soldiers, and went to him and asked him to enlist as a soldier in the revolutionary war; the squaws objected and told me he was their King."

"I was one of the jury of inquest," continues Mr. Kenyon, "that sat on the body of George. He was about 22 years old when he was killed. He was where some persons were cutting trees. One tree had lodged against another, and in cutting that one it fell and caught against a third, and George undertaking to escape, a sharp knee struck him on the head and killed him; a foot either way would have saved him."

No King was ever crowned after him, and not an Indian of the *whole* blood now remains in the tribe.

The following poem and introduction, by Albert C. Greene, Esq. of Providence, upon the subject of the death of Canonchet, the last of the great sachems, is inserted here by his permission :

## CANONCHET.

"The early history of of New England contains no narrative of deeper interest than the story of the brave and unfortunate Canonchet, the 'Great Sachem' of the Narragansetts, and the last who exercised actual supremacy over that powerful tribe. He was the son of Miantenomi, the noble and generous friend of Roger Williams, and the protector of the infant colony at Providence.

"Miantenomi had been defeated and captured by the Sachem of the Mohegans, who has been well described as the 'Cannibal Uncas;' and after the ceremony of a trial before the Commissioners of the United Colonies, was, by their order, delivered to his captor to be put to death; and was by the latter murdered in cold blood.

"At his father's death, Canonchet became by inheritance Chief Sachem of the tribe, and held that station at the time of the celebrated battle between them and the whites, familiarly known as 'The Great Swamp Fight.' This desperate conflict occurred in December, 1675, on a spot within the present town of South Kingston, in Rhode Island, and was long sustained on both sides with terrible energy, and great loss of life. The fort occupied by the Indians, contained a great number of cabins, (probably five or six hundred,) which had been erected as a shelter for their women and children, and as places of deposit for their entire stock of provisions for the winter. During the battle, the cabins were fired;

many of the wounded, and of the women and children perished in the flames, and the whole of the corn and other stores of the tribe was utterly destroyed. Their defeat was disheartening and irretrievable. They lingered through the remainder of the winter; and, in the April following, Canonchet, having rallied the remnant of his broken forces in a distant part of his territory, intended there to commence a new plantation. The distressing circumstances arising from these events, induced him soon after his removal, to engage personally in a daring and romantic expedition to procure means of relief for his suffering followers.

"That expedition resulted in his death. He was intercepted and seized by the whites—delivered to the Mohegan Sachem, Oneco, the son of his father's murderer, and by him put to death, by order of the English captors. The last scenes of his life form the subject of the following imperfect sketch.

"In the variety of incident contained in the whole record of Greek and Roman heroism, there is not a more noble picture of high and unbending honour, of stern and enduring firmness, of proud elevation of soul, than was exhibited during the last hours of this 'untutored savage.' His character has already given beauty to the page of the historian; and it will, in future time, furnish to the poet who can fully comprehend and delineate it, a rich and inspiring theme.

"To those who are fully acquainted with the historical narrative on which the following poem is founded, it perhaps need not be said, that the most characteristic expressions in the language, which in the latter, is attributed to the hero, are words which are recorded as having been actually uttered by him. These are given as literally as it was possible to give them in a metrical composition.

The last great battle had been fought,
The fatal strife was o'er,
And the haughty Narragansett power
Had sunk to rise no more.

The bravest warriors of the tribe
In death were cold and low,
And its proud hopes, and gathered might
Had perished at a blow.

The old, the mother with her babe,
The wounded and the weak,
Had left their spoiled and wasted land
Another home to seek.

Through forests heaped with drifted snow
That weary band had passed,
With wasting strength till they had found
A resting place at last.

And there, around the council fire,
The nation's aged men,
In sad and sorrowful debate,
Once more were gathered then.

Long had they sat, the winter's night
Was drawing to a close,
When in the midst their noble chief,
The young Canonchet rose.

"Fathers, I've listened to your talk;
Your words are good"—he said:
"But words of council will not give
My hungry people bread.

"Our women cry aloud for food,
I hear them night and morn,
And in our baskets there is not
A single ear of corn.

"We have no seed to plant the ground
Around our cabins here;
How shall my famished people live
Through all the coming year?

"Fathers! before the sun shall rise,
Canonchet must be gone,
To ask the Wampanoags to give
His starving people corn.

"The English warriors are before,
The Pequots are behind;
But the Great Spirit for his feet,
A ready path will find."

The word was said: the Council rose;
And ere the morrow's dawn
Upon his brave and daring task
The youthful chief had gone:

And with quick eye and heedful step,
Throughout the toilsome day,
Kept through the trackless wilderness,
His solitary way.

At length in view, beside his path
A friendly cabin rose;
And there he entered wearily,
For shelter and repose.

But scarcely had a watch been set
His resting place around,
When from the hill above, was heard
A low and warning sound.

And then a shout—a rush of feet—
A wild and hurried cry—
"The blood-hounds are upon the track—
The English foe is nigh!"

He heard that sound, that cry—and like
A lion from his den,
Made, with a giant's strength, his way
Through a host of armed men.

Then came the word for hot pursuit,
The answer quick and short,
The dry leaves crash 'neath the flying feet
And the musket's sharp report.

He darts through the brushwood, he springs through the brake,
The earth gives no sound to his tread;
But whene'er for an instant he turns on his heel,
His foremost pursuer is dead.

Across the wide valley and o'er the steep hill,
Like an arrow just loosed from the string;
As if in the speed of his flight he would vie
With the bullets around him that sing.

His eye is on fire, every sinew is strained,
His bosom is panting for breath;
But each time that the fire flashes forth from his gun,
It carries a message of death.

His foes are gathering fast behind—
He feels his failing strength;
But onward strains until he gains
A river's bank at length—

Where the deep Seekonk's winter stream,
Like a cloud of feathery snow,
From the wave-worn edge of its river cliffs,
Rolls down to its bed below.

The eager host rush wildly on—
Where is the warrior—where?
Beside the swollen river's brink—
Why stands he silent *there*?

With firm set foot and folded arms,
He views his coming foes;
But heedless sees the gathering crowd
That fast around him close.

"Now yield thee, Narragansett," cried
The youngest of the band;
The captive slowly turned his head,
And proudly waved his hand.

"You are a child;—for war
You are too young and weak:
Go! let your chief or father come,
And I to *him* will speak."

Then silently he turns, to gaze
With fixed, unmoving eyes,
Where stained with blood, and blacked with smoke,
His useless musket lies,

To seize their unresisting foe
None yet among them dare,
For his proud bearing overawes
The bravest spirit there.

That he now stands within their grasp
Can hardly gain belief;
Is this Canonchet—can it be
The dreaded Indian Chief?

"It is Canonchet that you see—
Let every one come near:
And listen, that you all may know
What brought the Sachem here.

"You burned my people's villages,
And quenched the fire with blood;
My tribe were driven forth to starve,
I sought to bring them food.

"I came to find them corn to plant,
To save the wasting lives
Of all our helpless, weak old men,
Our children, and our wives.

"Unhurt I passed your warriors through,
Your crowded war paths passed,
Until you tracked me to the bank
Of this deep stream, at last.

"I sprang among the hidden rocks,
To gain the other side;
I slipped—and with my gun I fell,
And sank beneath the tide.

"Canonchet's aim is very true—
He can outrun the deer;
And to a Narragansett Chief,
Who ever spoke of fear?

"But when he found that he had wet
The powder in his horn,
His heart was like a rotten stick,
And all its strength was gone.

"He had no hatchet in his belt,
He could not fire his gun;
Then he stood still—because he knew
That his last fight was done.

"The Narragansett's bow is broke—
The nation's power is dust—
Its Sachem stands a captive here—
And you may do your worst.

"All whom he loved are dead and gone—
His people's hour is nigh—
Let all the white men load their guns;
Canonchet wants to die."

"Thy prayer is vain: the punishment
Our righteous laws decree
To rebels and to murderers,
Must be the doom for thee.

"Thou to the white man's council fire,
A prisoner, must repair;
And there thou must abide the fate
Which justice will declare.

"But send back now thy messengers,
And let there forth be brought—
The Wampanoag fugitives
Who thy protection sought:

"They were thy nation's enemies;
Let them thy ransom be:
Deliver them into our hands,
And thou again art free."

"No—not one Wampanoag—no!
My promise shall not fail:
Not one—no, nor the paring of
A Wampanoag nail!"

He threw a bitter glance of scorn
Upon the throng around;
And stilled was every motion there,
And hushed was every sound.

"'Tis good;—the Sachem then will die—
He understands it all;
His spirit hears it and is glad:—
He's ready when you call.

"He's glad, because he'll die before
His heart grows soft and weak;
Before he speaks a single word
Which he ought not to speak.

"The Sachem does not want to talk;
His answer you have heard:
No white man from Canonchet's lips
Shall hear another word."

Around his tall and manly form,
He wrapped his mantle then:
And with a proud and silent step,
Went with those armed men.

The third day, when the sun had set,
The deed of guilt was o'er;
And a cry of woe was borne along
The Narragansett shore.

Through the Narragansett land, a cry
Of wailing and of pain—
Told that its Chief, by English hands,
Was captured and was slain.

He bore the trial and the doom,
Scorn, insults, and the chain—
But no man, to his dying hour,
E'er heard him speak again.

"Nov. 18, 1750. Sunday, the banns being first duly asked, at St. Paul's, Dr. McSparran married William Potter, youngest son of Col. John Potter, to Penelope Hazard, eldest daughter of Col. Thomas Hazard, both of South Kingstown, at Col. Thomas Hazard's house."

Judge William Potter inherited a large landed estate in South Kingstown, situated one mile north of Kingston, and was otherwise wealthy. He was a Senator in the Colony Legislature when the Army of Observation was raised in April, 1775. He joined Governor Wanton in a Protest against the measure. (See Protest under the notice of Gov. Wanton.) This equivocal step so exasperated the people that Mr. Potter, to moderate public indignation, allay public excitement, and restore popular confidence, addressed the following memorial to the Legislature at the succeeding June session:

"To the Hon. General Assembly of the Colony of Rhode Island, at their session holden at East Greenwich, on the 2nd Monday in June, 1775.

I, William Potter, of South Kingstown, in the county of Kings, in the colony aforesaid, humbly sheweth, That at the session of the General Assembly held at Providence, on the 22nd day of April last, an Act was passed for raising with expedition and despatch, fifteen hundred men, as an ARMY OF OBSERVATION, to repel any insult or violence that might be offered to the inhabitants; and also, if necessary for the safety and preservation of the colonies, to march out of this colony, and to join and co-operate with the forces of the neighboring colonies; against which I, as one of the Upper House of Assembly, together with Joseph Wanton, Esquire, the then Governor, Darius Sessions, Esquire, the then Lieutenant Governor, and

Thomas Wickes, Esquire, then also one of the same Upper House, did enter my protest, which hath given much uneasiness to the good people of this Colony. To remove which, so far as respects myself, and as far as in me lieth, I beg leave to observe, that a rough draught was drawn up, and delivered to a person to be corrected; which protest as the same now stands, appears to me to be of different import from my meaning at that time, and which through the hurry of the business of the House, was not so properly attended to as it might have been, and in that haste was signed. It is true that I was against the passing of said act at that time, as I conceived the trade, and particularly the town of Newport, would be greatly distressed, which a little longer time might prevent; and because it was known that the very respectable Assembly of Connecticut would soon sit, of whose deliberations we might avail ourselves. These were the reasons for my conduct, however contrary they may appear from the protest signed. No man hath been more deeply impressed with the calamities to which America is reduced by a corrupt administration, than myself. No man hath exerted himself, in private and public, to relieve ourselves from our oppressions; and no man hath held himself more ready to sacrifice his life and fortune in the arduous struggles now making throughout America, for the preservation of our just rights and liberties; and in these sentiments I am determined to live and die. Sorry am I, if any of the good people of this Colony should have conceived otherwise of me, and I greatly lament that the unguarded expressions in that protest should give cause therefor. Should I from hence lose the confidence, just hopes and expectations of my countrymen, of my future conduct in the arduous American struggles, it might create an uneasiness of mind, for which nothing can ever compensate. But should this public declaration ease the minds of my friends, and the friends of liberty, and convince them of my readiness to embark, to conflict with them in every difficulty, and against every opposition, until our glorious cause shall be established upon the most firm and permanent basis, it will be a consideration that will afford me the highest satisfaction that human nature is capable of enjoying.

I am your Honors' most

Humble servant,

WILLIAM POTTER.

And the said memorial being duly considered, *It is voted and resolved*, that the same be accepted; that it is satisfactory; and that the said William Potter be, and he is hereby restored to the favor of this General Assembly."

At the same session Mr. Potter was elected Chief Justice of the Court of Common Pleas in Washington county, and was successively re-elected until the year 1780, when he resigned.

About this time Judge Potter became an enthusiastic and devoted follower of the celebrated Jemima Wilkinson. For the more comfortable accommodation of herself and her adherents, he built a large addition to his already spacious mansion, containing fourteen rooms and bedrooms with suitable fire-places. Her influence controlled his household, servants, and the income of his great estates. She made it her head quarters for above six years. Here was the scene of some of her pretended miracles. Susannah Potter, a daughter of the Judge, having deceased, she undertook to raise her to life. On the day of the funeral, a great concourse assembled to witness the miracle. The lid of the coffin was removed, and Jemima knelt in devout and fervent prayer for her restoration. The laws of nature were inflexible. The impious effort was unavailing. She imputed the failure to the old excuse, the want of faith in her followers.

The unyielding severity of the injunctions of Jemima, obliging in many cases husbands to leave their wives, and wives their husbands, and children their parents, rendered her so unpopular, and so irritated the public mind, by the separations of families which she caused, that she was compelled finally to leave the country. She induced most of her followers to sell their estates, and invest the proceeds in lands in the Genesee country, in the State of New York, for a common fund for the benefit of all. Judge Potter was the principal agent for that purpose. In 1784, with her train of deluded proselytes, she departed for her new residence in what is now called Yates county, named by Jemima herself "New Jerusalem," "a land flowing with milk and honey."

Whatever obloquy may justly rest on Jemima as an impostor, claiming the gift of prophecy, and the power of performing miracles, or however culpable she may have been in attempting to exercise superhuman authority, or imposing her pretensions on a weak and credulous people, there is no just cause for imputation on her moral

character. The control which she possessed over the minds and estates of her proselytes, and the influence she exercised in the separation of families, of which there were repeated and striking instances, so exasperated the public mind, that even the most prudent and reflective were at length induced to believe that nothing could be reported too bad or extravagant against her moral as well as her religious character. Justice demands the separation of the two, and those who have been cool and discriminating enough to do so, have freely acknowledged, that the gross aspersions upon her moral purity, are wholly groundless. Hudson's History of Jemima, published after her death at Geneva, in 1821, in this respect is a mere repetition of stale fabrications.

One who knew Jemima well when she resided in this State, gives the following description of her:—She was higher than a middle stature, fine form, fair complexion, with florid cheeks, dark and brilliant eyes, and beautiful white teeth. Her hair dark auburn, or black, combed from the seam of the head, and fell on her shoulders in three full ringlets. In her public addresses, she would rise up and stand perfectly still for a minute or more, then proceed with a slow and distinct enunciation. She spoke with great ease, and with increased fluency; her voice clear and harmonious, and manner persuasive and emphatic. Her dress rich but plain, and in a style entirely her own; a broad brimmed white beaver hat with a low crown, and the sides, when she rode, turned down and tied under the chin; a full light drab cloak, or mantle, with a unique underdress, and cravat round the neck, with square ends that fell down to her waist forward. On horseback her appearance was imposing. On her religious peregrinations, Judge Potter usually rode beside Jemima, and then her followers, two by two, on horseback, constituted a solemn and impressive procession.

A portrait of Jemima is now preserved at her late residence in Jerusalem, Yates Co., New York. It is placed over the fire-place in one of the chambers, and is reverently shown to strangers. She is represented of light complexion, with dark hair, and dressed in a dark colored robe, or gown, with a white cravat round her neck, tied in front and hanging down over her robe. Although reduced in numbers, her society still keeps up their religious meetings, which

are conducted after the manner of the Friends, by which name they are generally known there. They still own a fine estate, easily cultivated, and affording abundance of fine fruit, and all the luxuries of a new country.

Jemima, or as she styled herself "the Universal Friend, a new name which the mouth of the Lord hath named," was engaged in what she termed her ministry from the close of the year 1776, until the first day of July, 1819, when she died at the age of 68 years, at her seat at New Jerusalem.

Judge Potter returned in a few years after his emigration, and re-occupied his homestead, but his circumstances became so embarrassed, in consequence of his devotion to this artful woman, that he was soon compelled to mortgage his estate; and finding it impossible to redeem it in its deteriorated condition, he finally, in 1807, sold the remainder of his interest in it, and settled in Genessee. The late Hon. E. R. Potter purchased the homestead, but the elegant garden with parterres, borders, shrubbery, summer house, fruit orchard—his ancient mansion, with the high and costly fences, outhouses, and cookery establishment, and the more recent erections for the accommodation and gratification of this priestess of his devotions—were in ruins; and, within a few years, the whole buildings have been removed, and a small and suitable house for a tenant has been built in its place.

The following is a copy of the last will of Jemima Wilkinson:

The Last Will and Testament of the person called the Universal Friend, of Jerusalem, in the county of Ontario, and State of New York,—who, in the year one thousand seven hundred and seventy-six, was called Jemima Wilkinson, and ever since that time the Universal Friend, a new name which the mouth of the Lord hath named.

"I. My will is, that all my just debts be paid by my executors hereafter named.

"II. I give, bequeath, and devise unto Rachel Malin and Margaret Malin, now of said Jerusalem, all my earthly property, both real and personal:—that is to say, all my land lying in said Jerusalem, and in Benton or elsewhere in the county of Ontario, together with all the buildings thereon, to them, the said Rachel and Margaret, and their heirs and assigns forever, to be equally and amicably shared between them, the said Rachel and Margaret—and I do also give and bequeath to the said Rachel and Mar-

garet Malin, all my wearing apparel, all my household furniture, and my horses, cattle, sheep, and swine, of every kind and description; and also, all my carriages, wagons, and carts of every kind, together with all my farming tools and utensils, and all my moveable property of every nature and description whatever.

"III. My will is, that all the present members of my family, and each of them, be employed, if they please, and if employed, supported during natural life, by the said Rachel and Margaret, and whenever any of them become unable to help themselves, they are, according to such inability, kindly to be taken care of by the said Rachel and Margaret. And my will also is, that all poor persons belonging to the Society of Universal Friends, shall receive from the said Rachel and Margaret such assistance, comfort, and support during natural life, as they may need,—and in case any, either of my family, or elsewhere in the Society, shall turn away, such shall forfeit the provisions herein made for them.

"IV. I hereby ordain and appoint the above-named Rachel Malin, and Margaret Malin, Executors of this, my Last Will and Testament.

"In witness whereof, I, the person once called Jemima Wilkinson, but in, and ever since the year 1777, known as and called the Public Universal Friend, have hereunto affixed my name and seal, the twenty-fifth day of the second month, in the year of our Lord eighteen hundred and eighteen.

"THE PUBLIC UNIVERSAL FRIEND. [SEAL.]

"In Presence of, &c., &c."

"*Be it remembered*, That in order to remove all doubt of the due execution of the foregoing Will and Testament, being the person who before the year one thousand seven hundred and seventy-seven, was known and called by the name of Jemima Wilkinson, but since that time as the Universal Friend, do make, publish, and declare the within instrument, as my Last Will and Testament, as witness my hand and seal, this 17th day of 7th month, 1818.

her
JEMIMA WILKINSON, X
cross or mark.

"Witness, &c. Or, UNIVERSAL FRIEND."

Jemima Wilkinson was the daughter of Jeremiah Wilkinson, and great-grand-daughter of Lawrence Wilkinson, the first emigrant. Lawrence was a Lieutenant in Cromwell's army, and emigrated to this country about 1645. The Rev. George Taft, Rector of St Paul's Church, Pawtucket, R. I., has furnished me with some interesting particulars relating to this family.

A few years since there was a coin in possession of the family which was struck long ago in England, representing a man with a strong, muscular arm, and a forge-hammer on one side, and the words "John Wilkinson, Ironmaker," on the other. The family have always been distinguished for mechanical genius. One of them is said to have cut the first screw ever made in the country, and they made the first nails ever made here by machinery. Abraham and Isaac assisted Samuel Slater in setting up the first frames he set up at Pawtucket for spinning cotton by water. The family have always been extensively engaged in casting anchors, cannon, and other nail and iron works, and in manufacturing cotton and woolen goods. David Wilkinson was one of the strongest supporters of the Church at Pawtucket. He removed to Sutton, Mass., and thence to Cohoes' Falls, New York.

Lawrence Wilkinson settled in Providence in 1645. He married the daughter of Christopher Smith, and had three children, Samuel, John, and Josiah.

Samuel married Plain, daughter of William Wickenden, the Baptist minister. His children were—

1. Samuel, born 1674, married an Aldrich. His chilren were 1. Huldah. 2. Josiah. 3. Samuel. 4. Jaira. 5. Patience 6. Mary. 7. David, born 1707, married Mary Arnold. 8. Jacob. 9. Isaac. 10. William. 11. Ruth. 12. Pain. 13. Ichabod, born about 1719; removed to near Bristol, Pa. His family there, now spell the name, Wilkeson.
2. John, born 1678, settled in Maryland or Virginia.
3. William, Quaker preacher, went to England, and died there, leaving one daughter.
4. Joseph, born 1683; married Martha Pray. His children were Israel, Susannah, Benjamin, Joseph, William, and Susannah.
5. Ruth, married William Hopkins. She was the mother of Gov. Hopkins, and Com. Hopkins.
6. Susannah, married an Angell.

John, another son of Lawrence, the first emigrant, was born 1654. His children were—

1. John, born 1690, married Rebecca Scott. His son, John married Ruth Angell, and their son, Oziel, born 1744, married Lydia, daughter of Edward Smith. The children of Oziel were, 1. Lucy, born 1766, married Timothy Greene. 2. Abraham,

born 1768. 3. Isaac, born 1768; died, 1843. 4. David, born 1771. 5. Marcy. 6. Hannah, born 1774, married Samuel Slater. She died 1812. 7. Daniel, died 1826. 8. George, died 1783. 9. Smith. 10. Lydia, married a Howe.

2. Marcy.
3. Sarah.
4. Freelove.
5. David.
6. Jeremiah, born 1707, married Amy Whipple. Jemima, their eighth child, was born 1751.

Josiah, third son of Lawrence, had one daughter, who married a Dexter. She was grand-mother of Col. John S. Dexter.

The descendants of Judge Potter are numerous in the State of New York. His son, Arnold, entered Harvard College, and remained there sometime, but did not graduate. He was a man of great intelligence and enterprise. He owned a large estate in Middlesex, Yates Co., now owned by William H. Potter, of Providence, R. I. The town of Middlesex was divided several years ago, and the eastern part of it named Potter, in honor to the memory of the Judge Potter family. Penelope, daughter of Arnold Potter, married Chas. W. Henry, now living at Laporte, Indiana. Edward, son of Judge William, married a daughter of Capt. Samuel Johnson, of Norwich, Ct.; and the son, Dr. Francis M. Potter, is now living at Penn-Yan, New York.

On Sunday, August 4th, 1751, a discourse was delivered by Dr. McSparran, from Hebrews, v. 4, styled, "The sacred dignity of the Christian Priesthood Vindicated," which was printed at Newport. The object of the sermon is thus described by himself, in a letter to his friend, the Rev. Paul Limrick, of Ireland, in his "America Dissected." "The native novanglian clergy of our church, against the opinion of European missionaries, have introduced a custom of young scholars going

about and reading prayers, &c., when there are vacancies, on purpose that they may step in them when they get orders; yea, they have so represented the necessity and advantage of the thing, that the very society connive at, if not encourage it. This occasioned my preaching, and afterwards printing, the enclosed discourse, on which I shall be glad to have your sentiments. I have sent three of them to the North, to Colonel Cary, cousin Tom Limrick, and William Stevenson, of Knockan. And as this was a bold step, I have sent one to the Bishop of London, and other members of the Society. And hope, instead of procuring me a reproof, it will open their eyes, and make them guard better against irregularities, which, when they are co-eval with the church, are hard to be reformed."*

The publication of this discourse by an Episcopalian presbyter, produced a great excitement among the clergy of the non-Episcopal churches, who falsely apprehended it was directed against them. Mr. Samuel Beaven published a pamphlet, entitled, "Lay Liberty Asserted." Another pamphlet was published anonymously, by "A NATIVE OF NEW ENGLAND," entitled, "An Address to the People of New England, occasioned by the preaching and publishing of certain doctrines destructive of their rights and liberties, both religious and civil (by James McSparran,) in a sermon entitled,

* We shall give this sermon at full length in the Appendix.

"The Sacred Dignity of the Christian Priesthood Vindicated," with this quotation as a motto—2 Peter ii. 16: "But was rebuked for his iniquity; the dumb ass speaking with man's voice, forbade the madness of the prophet."

The first pamphlet was answered by Wm. Richardson, a lawyer in Newport, in an essay styled, "The liberty of the Laity not infringed by the sacred dignity of the Christian Priesthood, containing some gentle animadversions on a late Rhapsody, with a short appendix," by a Layman; with the motto—Phil. iii. 2: "Beware of Dogs." The last was again answered by Mr. Beaven, in a pamphlet entitled, "Lay Liberty re-asserted, in a letter to the late Orthodox Champion for the Dignity of the Christian Priesthood," with this motto —Isaiah lvi. 11: "Yea, they are greedy DOGS, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter."

Dr. McSparran wisely took no notice of the splenetic ebullitions of these pamphlets, but continued on "in the even tenor of his way."

The most cursory perusal of Dr. McSparran's sermon cannot fail to convince every one, that the object of his discourse was to correct the irregularities which had crept into the worship of his own denomination. The Congregational clergy either honestly mistook, or else

affected to misunderstand it, for the purpose of having an opportunity of directing their shafts against the church of England, towards which they entertained any other than the kindest feelings. Numerous sermons had been delivered against the tyranny of lord bishops. "The controversy as to the American Episcopate was fresh, and the eloquent and denunciatory pamphlets of Chauncy and Mayhew were part of New England household literature."

At the commencement of the revolution, public feeling in the Eastern colonies was excited by the fears of the spiritual jurisdiction of the British ecclesiastics. Elbridge Gerry, and Samuel Adams, for political effect* led off with predictions as groundless as they were vain. Plain facts demonstrated that, notwithstanding these misrepresentations, Episcopalians were the leading architects of the great work of American Independence.

Franklin, Laurens, Pinckney's, Wythe, Marshall, Pendleton, Randolph's, Hamilton, Washington, Jefferson,

* Extract of a letter from Mr. Gerry to Mr. Samuel Adams, dated Marble Head, Nov. 10, 1772:—"I should have been glad had the word Christian in your resolves been omitted, (meaning the town meeting resolutions of Boston,) that the clergy may be engaged in our cause, and open the eyes of the people to oppression. It may not be amiss to hint at the church innovations, and the establishment of those tyrants in religion—Bishops." . . . . Extract from the answer of Adams to Gerry, dated Boston, Nov. 14, 1772:—"I am sorry when any of our proceedings are not exactly according to your mind; the word you object to in our resolves was designed to introduce into our state of grievances the church innovations and the establishment of those tyrants, Bishops."—*Austin's Life of Gerry.*

Patrick Henry, Munroe, Rutledge, Lees, Jay, William, Gen. Wayne, Robt. R. Livingston, Goveneur, Lewis, and Robt. Morris, Duer, Duane, Lord Stirling, Wm. Samuel Johnson, Chase, Madison, and a host of others, distinguished patriots of the revolution, were of the Episcopal church. The Rev. Mr. Duche opened the first American Congress, 1774, with prayer, and the Rev. Wm. White was chaplain of the army commanded by Washington, in Sept. 1777, at the gloomiest period of the war, and previous to the capture of Burgoyne.* He was afterwards one of the first American Bishops, and the first chaplain appointed by the Senate under Washington's administration.

John Adams, a delegate from Massachusetts to the Congress of 1774, wrote to his wife:

"Philadelphia, 16th Sept., 1774.

"Having a leisure moment, while the Congress is assembling, I gladly embrace it to write you a line.

"When the Congress first met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because they were so divided in religious sentiments. Some Episcopalians, some Quakers,

* Extract from a letter from John Adams to his wife, dated Yorktown, 25th Oct., 1777:—"Congress have appointed two chaplains, Mr. White and Mr. Duffield; the former of whom, an Episcopalian, is arrived, and opens Congress with prayers every day."

some Anabaptists, some Presbyterians, and some Congregationalists, that we could not join in the same act of worship. Mr. Samuel Adams arose and said, 'he was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche (Dusha they pronounce it) deserved that character; and therefore he moved, that Mr. Duche, an Episcopal clergyman, might be desired to read prayers to the Congress to-morrow morning. The motion was seconded and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and received for answer that, if his health would permit, he certainly would. Accordingly, next morning he appeared with his clerk and in his pontificals, and read several prayers in the established form, and then read the collect (psalter) for the seventh day of Sept., which was the thirty-fifth psalm. You must remember, this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that psalm to be read on that morning.

"After this, Mr. Duche, unexpectedly to every body, struck out into an extempore prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed

with such fervor—such ardor—such earnestness and pathos—and in language so elegant and sublime—for America, for the Congress, for the Province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon every body here. I must beg you to read that psalm. If there was any faith in the sortes Virgileanæ, or sortes Homereæ, or especially in the sortes Biblicæ, it would be thought providential.

"It will amuse your friends to read this letter and the 35th psalm to them. Read it to your father and Mr. Wibird. I wonder what our Braintree churchmen would think of this? Mr. Duche is one of the most ingenious men, and best characters, and greatest orators in the Episcopal order upon this continent—yet a zealous friend of liberty and his country.

"I long to see my dear family. God bless, preserve, and prosper it.

"Adieu,

"JOHN ADAMS.*"

Mr. Adams, a Puritan, and descendant from Puritans of the strictest sect, in a letter to the venerable Bishop White says, "There is no part of my life on which I

* To show that the more a person goes to the Episcopal church, the more he becomes pleased and attached to it, we extract from another of Mr. Adams letters, written during his Presidency, dated "Trenton, 27th Oct., 1799:"—"There is something more cheerful and comfortable in an Episcopalian, than in a Presbyterian church. I admire a great part of the Divine service at church very much. It is very humane and benevolent, and sometimes pathetic and affecting, but rarely gloomy, if ever."

look back and reflect with more satisfaction, than the part I took—bold and hazardous as it was to me and mine—in the introduction of Episcopacy into America."

In Rhode Island, Col. John Malbone—father of the celebrated painter—Col. George Champlin, Mayor Geo. Hazard, Col. Henry Sherburne, Francis Brinley, Major John Handy, Daniel Mason, Dr. Benjamin Mason, of Newport, Col. Jeremiah Olney, John Carter, John Innes Clarke, William Goddard, Judge Metcalf Bowler, John Updike, Judge John Cole, the Carliles, William Larned, John Smith, William and John Mumford, Arch. Stewart, and Robert Taylor, of Providence, Simeon Potter, of Bristol, Col. Christopher Lippitt, Capt. Chas. Lippitt, and Mr. Moses Lippitt, of Kent, Colonel Harry Babcock and Adam Babcock, Judge Peter Phillips, Capt. Thomas Cole, Captain Richard Updike, Major Sylvester Gardner, Col. John Gardiner, Rowland Brown, and Gov. George Brown, of Narragansett, and others too numerous to mention, were strict churchmen. Among the inhabitants of Exeter, West Greenwich, and other *Tory* towns, there were no Episcopalians.

"Judge Curwen himself, a descendant of an early emigrant to New England, and the son of a dissenting clergyman, was not in any way connected with the church of England; and his journal abounds in references to his countrymen, with whom he associated in England, as a refugee. A large number of these, says

Mr. Ward, the intelligent editor of his journal and letters, were Congregationalists. He mentions the names of seventeen of the more prominent." "A large number of Carwen's friends were Congregationalists; and I have no doubt that of the Massachusett loyalists, ten were of this persuasion to one of the Episcopal church."

"Bishop White states the remarkable fact, that the General Convention of 1785, (Episcopal) comprising a fair delegation from seven States, consisted, *as to the lay part*, principally of gentlemen who *had been active in the late revolution;* while the application for the Episcopacy then made, was to the very power we had been at war with."

"It is possible, also, that a majority of the signers of the Declaration of Independence were Episcopalians. An intelligent gentleman writes that *eighteen* were certainly, and was inclined to believe that *fifteen* more were so. The whole number was *fifty-one.*"—*Henderson's Centennial Discourse.*

In 1752, Dr. McSparran wrote a work entitled, "America Dissected," being a full account of all the Colonies, and which we shall publish at full length in the Appendix.

Besides containing much important matter relating to the state of the country and people, it contains many interesting particulars relating to the author. We think

no one can read without being sensibly affected, the passage in one of the last letters where he refers to his own situation, and the probability of his dying in a strange land, and desires that his diplomas may be placed on record in his native parish, that some testimonial of him may be preserved there.

"Nov. 7th, 1752. Dr. McSparran, at the house of Colonel Thomas Hazard, on Boston Neck, married George Hazard (son of George, the son of old Thomas Hazard,) to Sarah Hazard, the third daughter of said Colonel Hazard."

George Hazard was the son of George Hazard, formerly Lieutenant Governor of this State, and grandfather of Dr. Rowland R. Hazard, of Newport, who (Dr. Rowland,) married the daughter of Gov. Charles Collins.

George Hazard, the person married, by way of distinction, was called *Littleneck* George. The great impropriety and gross absurdity prevailed among the old settlers of naming one son, most generally the oldest, after the common ancestor. Several families, and particularly the Hazards, have perpetuated this absurdity to the present time. The names of Thomas, George, Jonathan, and Robert, and particularly Thomas, the first emigrant to this country, were names in every family, and the public in order to distinguish them were compelled to give them *nicknames*; and those nicknames were generally given from some significant incident in their lives, or from some peculiarity of disposition, habit, or appearance. There were thirty-two "Tom Hazards" living at one time, viz.:

*College* Tom Hazard, because he was a student in college.

*Bedford* Tom was his son, and lived at New Bedford. He named a son Tom, and the last Tom named a son Tom.

*Barley* Tom, because he boasted how much barley he raised from an acre.

*Virginia* Tom, because he married a wife in Virginia.

*Lttle Neck* Tom, because he lived on the Little Neck farm, so called.

*Nailer* Tom, because, as a blacksmith, he made excellent nails.

*Rock* Tom, because he lived on the Rocky farm on Newport.

*Fiddle Head* Tom, from the structure of his head—it resembled a Holland fiddle reversed.

*Pistol* Tom, he was wounded by the explosion of a pistol, when a boy.

*Young Pistol* Tom, son of the preceding Tom.

*Derreck* Tom, because he used the word Derreck as a bye-word.

*Short Stephen's* Tom, because his father was a man of low stature.

*Long Stephen's* Tom, his father being taller than his brother Stephen.

*Tailor* Tom.

There is a number more now living, but enough is given to show the impropriety of the family habit. The name of George is nearly as numerous.

*Little Neck* George, *Beach Bird* George, (had little legs,) *Shoe String* George, (wore shoe strings when the fashion was to wear buckles,) Mayor George, (Mayor of Newport,) *Wig* George, (being nearly bald he wore a wig,) *Doctor* George, and *Gov.* George.

Those who bore the name of Jonathan were distinguished in the same way. There was *Flat-foot* Jonathan, *Beau* Jonathan, (he was dressed well at times, at other times extremely negligent,) *Hard Head* Jonathan, and a number more might be mentioned.

In a letter, Mr. Isaac P. Hazard says, "It is a singular fact in the Hazard family, commencing with the first who came over, and following the oldest branch down, that there has never been but two names, Thomas and Robert, regularly alternating—the oldest and first-born always having been a son, and lived to have a son—and Thomas and Robert have alternated down to the grandson of my father's oldest brother, the late Robert Hazard, of Vermont, whose name is Robert, and his Father, Thomas Hazard, lately deceased."

The Reynolds family were equally tenacious of this common law of Narragansett. There were—

*Blind* John Reynolds—he was purblind.

*Cat Face* because his face resembled that of a cat.
*Sue's John.*
*Pickerel* John—he lived by the side of a pickerel pond.
*Spleeny John*—he always fancied he was unwell, or should be.
*Herb Tea* John—he was much unwell, and drank herb teas.
*Great John*—a very large man.
*Jonathan's* John.
*Captain* John—he had been master of a ship.
*Jabez's* John.
*George's* John.
*Tailor* John.
*Stephen's* John.
*Henry's* John.
*Every Day* John—he rode every day as constable or tax collector.
*Ben's* John.
*Jemima's* John—he was a follower of the celebrated Jemima Wilkinson.

More might be added, but enough is given to show the great folly of giving so many in the same family similar christian names. The nicknames given to distinguish them are often ridículous or offensive.

"On the 3d Sunday of April, 1752, being the 19th day of said month, Robert Hazard, commonly called Doctor Hazard, was married to Elizabeth Hazard, daughter of Robert Hazard, of Point Judith, deceased, at the house of her mother, Esther Hazard, or Colonel Joseph Hazard, her son, by the Rev. Dr. McSparran."

Caleb Hazard, of South Kingstown, married Abigail, the daughter of William Gardiner, of Boston Neck. He died, leaving three children—William, Caleb, and Robert Hazard. Mrs. Hazard afterwards married Gov. William Robinson. Robert Hazard was educated a physician by his uncle, Dr. Sylvester Gardiner, of Boston. He settled in South Kingstown, and married Elizabeth, the daughter of Gov. Robert Hazard, of Point Judith, who was

Lieutenant Governor of this State, in 1750. He was a popular physician, and died in Narragansett, Feb. 12, 1771.

Esther, the widow of Gov. Hazard, was an extraordinary woman, portly and masculine. She was styled Queen Esther, and, when mounted on her high spirited Narragansett pacer, proudly travelling through the Narragansett country, the people would almost pay her homage. To offend her, required more than ordinary courage. In manner she was affable and courteous, but when irritated, her sternness would compel obedience. In a lawsuit, the title to a considerable part of the patrimony of her children was jeoparded. That no omission should endanger a favorable result of the suit, she attended the trial in person; and, from courtesy, she was permitted to sit on the bench near the Judges. On a motion to the court by Mr. Honeyman, who was the attorney of the adverse party, she, by a quick and sarcastic reply to a severe remark of his, excited the laughter of the court, bar, and audience, to the complete discomfiture of the old barrister. The claim of the adversary was defeated, and Queen Esther became quite a heroine in the courts of law. The rights of an infant offspring were safe in the hands of such a mother.

Col. Joseph Hazard, her son, inherited all the lofty firmness, the unwavering perseverance, and sterling mind of the mother. He was elected to many important offices by the people, and sustained them with honor. Although a determined partizan, he never permitted his political attachments to sway him from the principles of right. His motto was "to do right, and let consequences take care of themselves." He was on the bench of the Supreme Court of the State, when the General Assembly enacted the celebrated "Paper Money Laws" of 1786, and was one of the paper money party. As the party put the judges into office, it was expected that the judges would support the party. But when the question of the constitutionality of those laws came before the court for decision in the case of Trevett *vs.* Weeden, in which cause Gen. Varnum made his great and eloquent effort, this court stood firm in defence of the cause of law in their country, and declared the PAPER MONEY TENDER LAWS unconstitutional and void. Their fiery partizans in the General Assembly ordered the court to be arraigned before them for a contempt of legislative power, and they were required to give

their respective reasons for overthrowing the laws of the Legislature that had *created* them. This novel procedure in judicial history, Judge Hazard met with firmness; and when called on, unmoved, rose and said—

"It gives me pain, that the conduct of the court seems to have met with the displeasure of the Administration; but their obligations were of too sacred a nature for them to aim at pleasing, but in the line of their duty.

"It is well known that my sentiments have fully accorded with the general system of the Legislature in emitting the paper money currency. But I never did, and never will depart from the character of an honest man, to support any measures however agreeable in themselves. If there could have been any prepossession in my mind, it must have been in favor of the act of the General Assembly; but it is not possible to resist the force of conviction. The opinion I gave on the trial was dictated by the energy of truth. I thought it right. I still think it so. But be it as it may, we derived our understandings from God, and to him alone are we accountable for our judgment."

This was an instance where the heroic firmness of a few men saved the reputation of a State.

The son of Judge Hazard, now living in Charlestown, is an elderly gentleman, inheriting all the firm traits of character of the grandmother and the father. He is a federalist of the old school from principle, and when some one of his party went over to Democracy, he was asked if he had gone over too. "No," he emphatically replied, in pure Saxon, "I NEVER TURN."

Speaking of the late Gov. Willcox, he remarked, "that Willcox was twice the man he was reputed to be; that his character and motives had been calumniated by his political opponents; that he was a kind, strong, firm, and consistent man; that he had always been a Democrat, AND HAD NEVER TURNED."

'Sept. 18, 1752. Dr. McSparran baptized a child of Mr. Gilbert Stewart, of five months old, called and baptized by the name of James. The sureties were the

Doctor, Captain Edward Cole, and Mrs. Hannah McSparran."

"April 18th, 1754. Dr. McSparran baptized Ann Stewart, daughter of Mr. Gilbert Stewart, and Elizabeth, his wife, a child of five months old, she being born the 19th of November, 1753. The sureties were the Doctor, his wife, and Mrs. Ann Mumford."

"April 11th, 1756, being Palm Sunday, Doctor Mc Sparran read prayers, preached, and baptized a child named Gilbert Stewart, son of Gilbert Stewart, the snuff-grinder. Sureties, the Doctor, Mr. Benjamin Mumford, and Mrs. Hannah Mumford."

The venerable Dr. Waterhouse, in the American Portrait Gallery, observes, that "between the years 1746 and 1750, there came over from Great Britain to these English Colonies, a number of Scotch gentlemen." "Some settled at Philadelphia, some at Perth Amboy, some in New York, but the greater portion sat down on that pleasant and healthy spot, Rhode Island, called by its first historiographer Callender, the 'Garden of America.' Several of the emigrants were professional men, among these was Dr. Thomas Moffat, a learned physician of the Boerhaavean school; but however learned his dress and manners were so ill suited to the plainness of the inhabitants of Rhode Island, who were principally Quakers, that he could not make his way among them as a practitioner, and he looked round for some other mode of genteel subsistence; and he hit upon that of cultivating tobacco and making snuff, to supply the place of the great quantity that was every year imported from Glasgow; but he could find no man in the country, who he thought was able to make him a snuff-mill. He therefore wrote to Scotland and obtained a competent mill-wright, by the name of Gilbert Stewart.

Dr. Moffat selected for his mill-seat a proper stream in that part of the Colony of Rhode Island and Providence Plantations which bore and still bears the Indian name of Narragansett.

"There Gilbert Stewart, the father of the great Painter, erected the first snuff-mill in New England, and there he manufactured that strange article of luxury. He soon after built a house, and married a very handsome woman, daughter of a Mr. Anthony, a substantial farmer; and of this handsome couple, at Narragansett, was born Gilbert Charles Stewart; so *christened*, but the middle name, which betokens the Jacobite principles of his father, was early dropped by the son, and never used in his days of notoriety; indeed but for the signature of letters addressed to his friend Waterhouse in youth, we should have no evidence, then he ever bore more than the famous name of Gilbert Stewart.

"He was about 13 years old when he began to copy pictures, and at length attempted likenesses in black lead. There came to Newport about the year 1722, a Scotch gentleman named Cosmo Alexander; he was between fifty and sixty years of age, of delicate health, and possessing manners, apparently independent of the profession of painting, which ostensibly was his occupation, though it is believed that he, and several other gentlemen of leisure and observation from Britain, were travelling in this country for political purposes. From Mr. Alexander, young Stewart first received lessons in the grammar of the art of painting, and after the summer spent in Rhode Island, he accompanied him to the South, and afterwards to Scotland. Mr. Alexander died not long after his arrival in Edinburgh, leaving his pupil to the care of Sir George Chambers, who did not long survive him. Into whose hands the young artist fell after these disappointments we know not, nor is it to be regretted, for the treatment he received was harsh, such as Gilbert or his father ever mentioned. The young man returned to Newport, and after a time resumed his pencil."

In March 1775, Dr. Waterhouse went to England. Stewart arrived in London November 1775, and returned in 1793. He died in Boston, July 1828, aged 72.

The following is extracted from a letter of Miss Anne Stewart, the daughter of the late Gilbert Stewart: "There are two very excellent sketches of my father, which I regret not being able to find; one by Washington Alston the painter, the other by the late Samuel L. Knapp of Boston. I feel all the disposition in the world to give you the information you desire, but my means are limited as most of our

relatives are dead, and also all the elder branches of our immediate family. My mother is living, but quite advanced, and I find of late she is rather disinclined to talk of days gone by. When she is at all in the mood I try to extract from her what I can. She sometimes relates very amusing incidents such as would figure in biography, but would be of no importance for the purpose you wish. You wish to know of what Anthony family my grand mother was. All that I have been able to trace is, that she was the daughter of a Capt. John Anthony, who was from Wales, and had a farm on the Island, near Newport, which he sold to Bishop Berkeley, and called by him Whitehall. It was on this farm my grandmother was born, and was married in Narragansett to my grandfather, Gilbert Stewart, who was from Perth, in Scotland. They had but three children, James, Anne, and Gilbert. As to their birth-place you are much better informed than myself. James died in infancy. My father was educated in the Grammar School in Newport, and then sent to Scotland to Sir George Chambers, for the purpose of finishing his education at Glasgow, after which he returned to Newport, where he remained for a time and was then sent to England to study with Benjamin West, the great historical painter of that day. Our grandparents were attached to the British government; all their property was confiscated, and they left Rhode Island, and took up their residence in Nova Scotia, where Anne Stewart, my father's only sister, married Henry Newton, Collector of the Customs at Halifax, by whom she had a numerous family. Her youngest son died about six years since in England, where he had arrived at great celebrity as an artist. The name of Gilbert Stewart Newton is quite distinguished—he was truly an accomplished man; he has one brother now living who is the most zealous supporter of the Episcopal Church in the country; he resides at Pittsfield, Massachusetts, the President of a Bank there."

"After my father had struggled through a good deal, his pictures attracted the attention of some noblemen at the Royal Academy, and he was employed by all the most distinguished. He then married Charlotte Coats, in the town of Reading, in the county of Berkshire, in England.

"Shortly after, he went over to Ireland, for the purpose of painting the Duke of Rutland, then Lord Lieutenant of that Kingdom. Unfortunately he arrived on the very day on which the Duke was buried;

but he was soon sought by the nobility there, and was very fully employed by them, and lived in great splendor. But his great ambition was to paint Washington; it overcame all other entreaties, and seems to have been the great object of his mind. Instead of returning to England, as he had engaged, he came to his native land and painted Washington, a picture which has benefitted every one more than himself or family."

"About this time his brother-in-law, Mr. Newton, wrote to him, requesting him to come to Halifax for the purpose of painting the Duke of Kent, who offered to send a ship-of-war for him if he would come, but he declined the offer, so absorbing was his subject of Washington's portrait."

"Few painters have received more honors; but I think he did not set a just value upon them. I am proud to see that they have made choice of his portrait of Sir Joshua Reynolds to engrave with his Lectures. It is considered the finest ever painted of him, though my father was quite young when he painted it. A few years previous to his death, he was requested to paint a head of himself for the Academy of Florence, the greatest compliment ever paid to an American artist; but as usual he did not even answer the letter. I am fearful I am going too much in detail, but I am indolently drawn into it from feeling. I am writing to his townsman who may possibly feel more interest in these matters on that account."

"You ask how many children there are? There were twelve, of which all that remain are four. My second brother Charles, was a very fine landscape painter, but died at the age of twenty-six. My sister Jane, who is the youngest of the twelve, is still living, and I think inherits a great deal of her father's genius."

The house in which Gilbert Stewart was born, is still standing in North Kingstown, in the same form it was built by his father. It is two stories high on the south side, and one on the north side, the north sill resting on the mill-dam. The lower story was used as the snuff-mill. It has a gambrel roof. It is situated at the head of Petaquamscutt or Narrow River, about fifty rods above where the river empties into the pond. The snuff-mill has gone down and a grist-mill has been erected opposite. The writer has argued several causes in the same house before Benjamin Hammond, who was then



Birthplace of Gilbert Stewart.

proprietor of the estate, and a Justice of the Peace in North Kingstown.

On Mr. Stewart's last visit to Newport, he crossed the ferries, and procured Mr. Amos Gardiner to take him in his carriage to this house of his nativity, and desired liberty of Mr. Hammond to look over it. He, on going into the north-east bed-room, said: "In this bed-room my mother always told me, I was born." He died shortly after his return to Boston.

As the place of Mr. Stewart's nativity has been a subject of some dispute, in addition to the entry of his baptism by Dr. McSparran, the following letter from Mr. Hammond who now lives in the same house that old Gilbert Stewart built, and in which young Gilbert was born, is given.

"Mr. Updike:

"You have requested me to state to you the circumstance of the visit of the late Gilbert Stewart, of Boston, the Painter, to our house. In the life-time of my father, Mr. Stewart came there (a young gentleman accompanied him,) and staid about one hour. He viewed the premises with particularity, and observed that the willow tree below the house, now old and in a state of decay, was quite small when he was a boy. He then requested liberty to view the house, if we had no objection. He viewed it inside, and particularly desired to enter and look at the north-east bed-room; and when in that room, he stated: 'In this room my mother always told me that I was born.' He returned to Boston through Newport, and about two years afterwards we heard he had deceased."

"Yours, &c.,

"WILBOUR HAMMOND.

"North Kingstown, Feb'y 19th, 1846."

Being attached to the Royal cause, Mr. Stewart, the elder, emigrated to Nova Scotia at the commencement of the Revolutionary struggle, leaving his family to follow him. All intercourse having been interrupted, it became hazardous to remove without authority. Mrs. Stewart, at the February session of the General Assembly of this State, preferred her petition for liberty to join her husband, upon which the following vote was passed:

"Whereas, upon the petition of Elizabeth Stewart, wife of Gilbert Stewart late of Newport in the Colony of Rhode Island, setting forth that her said husband is possessed of a tract of land in the township of Newport, in Nova Scotia, under improvement, and upon which he hath some stock: that he finds it impossible to maintain his family in said town of Newport in this Colony, did some time last summer remove to his said farm, where he now is and proposes to remain. And that, exclusive of the impracticability of supporting herself and family in this Colony, which strongly impels her to follow her said husband, she is very desirous of joining him, which she is bound in duty to do if possible. And therefore besought this Assembly to permit the sloop Nova Scotia Packet, David Ross, master, to proceed to said town of Nova Scotia, with herself and family—she being willing to give the amplest security, that nothing but the wearing apparel and household furniture of the family, and necessary provisions for the voyage, shall be carried in said sloop. The Assembly taking the same into consideration—

*It is voted and resolved*, That the prayer of this petition be granted, and that the sloop aforesaid be permitted to sail under the inspection of Messrs. John Collins, and David Sears, of Newport, in this Colony, or either of them."

The family of Mr. Gilbert Stewart have for some years resided in Newport. Miss Jane Stewart, the youngest daughter, is a portrait and landscape painter of deserved celebrity. Her copies of her father's Washington, (the originals were taken by him at the request of the Legislature of Rhode Island, and conspicuously placed in the Senate Chamber of the State House at Newport,) are executed with truthful fidelity.

In the autumn of 1754, Dr. McSparran and his wife embarked for England to visit his friends and native country, and to improve his health, which had become impaired by the severity of the climate, and the arduous duties of his mission. During his residence in the metropolis his wife fell a victim to that loathesome epi-



MRS HANNAH Mc SPARRAN.

demic, the small-pox. He returned in February 1756, when the following entry on the Church record is made:

"Dr. McSparran having returned from his sorrowful voyage he made to England where his wife died and lies buried in Broadway Chapel burying-yard, in Westminster. She died the 24th day of June, (1755,) a few minutes after twelve in the morning, and was interred Wednesday evening the twenty-fifth. William Graves preached the funeral sermon, and buried her. Brigadier General Samuel Waldo, Christopher Hilly, Esquire, Mr. Jonathan Barnard, all three New England men, and George Watmough, an Englishman, were her pall-bearers. Dr. McSparran, Dr. Gardiner's son John, were the mourners. The corpse was carried in a hearse drawn by six horses and two mourning coaches, one for the bearers and the other for the mourners. She was the most pious of women, the best of wives in the world, and died as she deserved to be, much lamented."

This bereavement was a sore affliction to Dr. McSparran. His health became seriously affected, and his constitution began to exhibit symptoms of rapid decay. He was thus left alone in the world, without the consolations of a family to support his declining years. He continued, notwithstanding, to perform his clerical duties. On returning from a pastoral visit at Providence and Warwick, he lodged with Lodowick Updike at the mansion of his deceased friend, Colonel Daniel Updike, in North Kingstown. Here he complained of being indisposed, but the next day he reached his own house,*

* The house is now standing at the foot of McSparran Hill, in South Kingstown.

where he was seized with the quinsey, of which disease he in a few days died.

Of the death, funeral, and interment of this distinguished Divine, the Church record contains the following account:

"On the first day of December, 1757, the Reverend Doctor James McSparran died at his house in South Kingstown. He was minister of St. Paul's in Narragansett, for the space of thirty-seven years, and was decently interred under the Communion table in said Church on the sixth day of said month. He was much lamented by his parishoners, and all with whom he had an acquaintance. A sermon was preached by the Rev. Mr. Pollen of Newport, from these words: taken out of the 14*th chapter of Revelations, at the part of the* 13*th verse: 'And I heard a voice from Heaven saying unto me, write, blessed are the dead who die in the Lord.'* The Rev. Mr. Usher performed the service at the funeral, where there were a great number present.

PALL BEARERS

Rev. Mr. Pollen, } of Newport. { Rev. Mr. Matthew Graves, of New London.
Rev. Mr. Leaming, } { Rev. Mr. John Graves, of Providence.

{ Ebenezer Brenton, } Church Wardens.
{ John Case, }

"There were rings, with mourning words, and gloves, given pall-bearers."

Thus ended the pilgrimage of the most able Divine that was sent over to this country by the Society for the Propagation of the Gospel. With manly firmness, and with the undaunted courage of the Christian soldier, ready to combat and die in the hallowed cause, he tri-

umphed over all the difficulties of this laborious and untried mission.

> "Conscience made him firm,
> That boon companion, who, her strong breast-plate
> Buckles on him, that knows no guilt within,
> And bids him on, and fear not."

Clad in gospel armour, and inspired by a supreme love to God, he succeeded in planting the Church of the Redeemer here, and gathered numerous devoted followers around the altar. A visit to this Church, spared to stand unaltered by modern hands, is fitted to revive in the hearts of all who assemble to worship within its venerable walls, the most interesting recollections and associations. There is the Pulpit, and there the Desk, from which, more than a century ago, this pious presbyter, and Johnson, Honeyman, Seabury, and Bass, declared the sacred oracles of God; and there, too, the altar from which they distributed to their humble communicants the consecrated elements of salvation.

The Rev. Dr. McSparran, while Rector, baptized 538 persons, besides a considerable number admitted from other Churches.

### Rev. Thomas Pollen.

Dr. Berriman, in a letter to Dr. Samuel Johnson, dated London, February, 1754, says: "Mr. Pollen is appointed a Missionary to Rhode Island. He is a worthy clergyman, and esteemed a good scholar. He was cotemporary at Christ Church College, Oxford, with your friend Dr. Burton, who is now Vice Provost of Eton College. I would beg leave to recommend him to your favorable notice, and that you would advise and assist him in any case that

may need your helping hand. He is a traveller, and has seen the world, and has been lately employed in an Episcopal church at Glasgow, but was never in your parts; and being quite a stranger to such a kind of settlement, may often have occasion to consult you, who are so much known and so well esteemed by all around you."

In May 1754, he arrived in Newport, and became rector of Trinity Church, as the Society Missionary. "He was," says Dr. Wheaton, "cordially welcomed by the congregation, who directed a letter of thanks to the Society for sending them a minister so satisfactory to them. The pastoral relation so auspiciously commenced was, however, of no long duration; for some difficulties arising between himself and his flock, he decided to leave them, in Nov. 1760—little more than six years from his first arrival at Newport—and was immediately succeeded by the Rev. Marmaduke Brown."

### Rev. Mr. Matthew Graves.

Respecting Matthew Graves, the Rev. Mr. Hallam, rector of St. James' Church at New London, in a letter dated August 15, 1845, says—

Dear Sir,

I cheerfully furnish what information I possess in regard to the Rev. Matthew Graves, regretting that it is not more ample and satisfactory. Mr. Graves came to this place, as missionary of the Propogation Society, in 1745, just one hundred years ago. The Station had become vacant two years before, by the removal of the Rev. Samuel Seabury, the Bishop's father, to Hempstead, L. I. It was the period of the New Light excitement. Davenport, one of the most enthusiastic and extravagant of Whitefield's followers, visited this place, and here induced his disciples to make a bon-fire of their idols, in imitation of the Ephesians—Acts xix. 19. He mentions this fact in his famous "Revelations," dated July 28th, 1744, in these words—"The awful affair of books and clothes at New London, which affords grounds of deep and lasting humiliation; I was, to my shame be it spoken, the ringleader in that horrid action." The juncture was one of a very critical character to the parish, being thus destitute of a minister. They represented this

strongly in the letter which they wrote to the Society, urging the importance of the immediate "appointment of a missionary, who for much learning and experimental knowledge in the present state of things, might be equal to the difficulties of the present times." In answer to this petition, Mr. Graves was sent, and proved a man of discretion and ability—whose ministry here was long, happy, and useful. He continued to officiate in this parish till 1778, a period of thirty-three years, when his loyalty compelled him to desert his post. The question of praying for the King had been brought to a vote in parish meeting a short time before, and the votes on either side were equal. Subsequently, however, a majority requested him to desist from the practice. He refused; and in consequence, on the Sunday following, upon using the prayer for the king, was driven out of his church by a party of whigs, who had stationed themselves in it for the purpose. He fled in his surplice to the house of a parishioner, who, though a warm whig, was his personal friend, and protected him from the violence of the mob. Mr. Graves went to the city of New York, and died there before the close of the war. I have seen a letter from him to the gentleman mentioned above, written after his removal, which breathes the strongest attachment to his flock, and the deepest interest in their welfare.

Mr. Graves was a truly good man, and greatly beloved and respected. His gentle and inoffensive course conciliated the esteem of dissenters, and softened the edge of sectarian asperity. He was noted for cheerfulness, contentment, and simplicity. His temper and habits were social, and he mingled freely not only with his parishioners, but with the people at large. He loved tea as well as Dr. Johnson, and indulged in as copious potations of it. His stipend was very small, and his circumstances often straitened; but nothing could ever disturb his tranquillity, or shake his confidence in God. His person was ungainly. He was of low stature, rather corpulent, with particularly short legs. An anecdote is told of a hog running between his legs, and carrying him on its back. He never married, but lived a bachelor, and kept house with his sister Hannah, in the very house which I now inhabit, erected by the parish for his accommodation on his coming here, at the requisition

of the Society, just one hundred years ago, and occupied by his successors ever since.

You may always rely on me for any aid I can furnish to your laudable undertaking to preserve from oblivion "the things that remain and are ready to die," of the church of our common affections, reverence, and hope.

Yours very respectfully,

ROBERT A. HALLAM.

W. Updike, Esq.

Mr. Graves was the founder of the churches of Norwich and Hebron. At first, a little band of ten or a dozen were collected at Norwich, among whom the Gookin and Grist families were faithful and devoted adherents—with them the regular ordinances of the Episcopal church were performed. They had no stated minister or house of worship. About the year 1746, a church was duly organized, and was fostered and nourished by the united labors of Messrs. Graves and Punderson. In 1750, a church was erected, and regular services administered by Mr. Punderson, who officiated as the first presbyter.

Rev. John Graves, vicar of Clapham, in Yorkshire, England, and brother of Matthew Graves, the missionary at New London, was appointed to succeed the Rev. Mr. Checkley at Providence, Rhode Island, in 1754. "He," Hawkins says, "appeared to have been impelled by an earnest sense of duty to resign his living, for the purpose of laboring in a comparatively wild and dreary country. Two years after his arrival, his church was crowded, and his services were so highly appreciated, that the parishioners wrote to thank the Society for sending so zealous and worthy a clergyman, whose behavior won the esteem of all. Besides his own mission, he officiated as often as he was able at Warwick, a town ten miles distant. The number of communicants at Providence was about fifty, and at Warwick twelve." His letters, like those of the other clergy, are naturally and properly occupied, for the most part, with the state and progress of his mission; but not unfrequently he makes allusion to those political troubles by which the peace of the church was so much disturbed during the latter years of his incumbency. They were the signs of the coming storm. After July,

1776, Mr. Graves declined to officiate, says Staples' Annals, "unless he could be permitted to read the usual and ordinary prayers for the King, which he considered himself bound by his ordination vows to offer for him. The patriotism of his hearers forbade this, and the consequence was that the church was closed most of the time during the war of the revolution. During a part of this time, however, Thomas F. Oliver officiated as layman."

In September, 1776, Mr. Graves wrote the Society, "Since indepency has been proclaimed here, my two churches are shut up. I still go on to baptize their children, visit the sick, bury the dead, and frequent their respective houses with the same freedom as usual; and add, with gratitude, that their benefactions to me since the above period have been great, and far beyond what I ever experienced from them before—founded upon the commiserating sense that the necessary means of supporting his large family, a wife and seven children, were now entirely cut off."

In 1782, he informed the Society that he had been expelled, by a vote of the Vestry, from the parsonage house and glebe, because he refused to open his church in conformity with the principles of Independence. It appears he was personally in much estimation with his parishioners, who continued to show him much kindness; but he refused, in his public ministrations, to comply with their requirements, and was therefore obliged to leave his house, and resign a cure which he had served with advantage to the congregation for a period of twenty-six years."

"After the restoration of peace, and the acknowledgement of our Independence, he considered himself discharged from his oaths of allegiance and consecration vows, and offered his services to the parish as an American, which were refused. He died at Providence, in Nov. 1785."—*Staples Annals.*

The Society of St. Paul's, on the 23d of December, 1757, addressed a letter of condolence, through the wardens, to the Society for the Propogation of the Gospel, and also requested the continuance of the Society's assistance. The letter is as follows:—

Rev. Sirs,

It is not without great concern and grief, that we make you acquainted with our present situation—truly melancholy by the loss of our late worthy minister, Dr. McSparran. With the highest sense of our obligations to the Society, we take this opportunity to return our most sincere thanks for their long and charitable assistance; and at the same time must beg for the further continuance of it, as we are still very far from being able to support a minister at our own expense. But we are ready to do every thing in our power, in compliance with the order of the Society, as far as we are able, towards his more comfortable subsistance, by finding a house and glebe with £20 sterling per annum. It does not become parishioners to point out to the Society any particular person for the office; but we hope we may be permitted so far to express our sentiments without running the hazard of offending, that it would be disagreeable to us to have a neighboring missionary* removed to Narragansett, who has lately given great offence to his brethren and us, by being officious in settling a dissenting teacher at New London, and injudicious enough to be present at his ordination. It is not possible that we should be often visited by the neighboring clergy, because most of them are at too great a distance for us to expect it from them; and all of them have sufficient employment in their own cures. For which reason, among many others, we hope the Society will be pleased to consider our distress and provide a remedy, that neither we, nor our children, may be deprived of the salutary means of salvation.

Your speedy action on this our humble request, will be received with the greatest thankfulness by, Rev. Sirs,

Your most obliged, and most humble servants,

JOHN CASE,
JOHN GARDINER,
*Wardens.*

To the Sec'y of the Society for the Propagation of the Gospel, &c.

* Supposed to be the Rev. Matthew Graves of New London, who had been officious at a Congregational ordination. (Mr. Graves was rather too tolerant for the age.)

In the January succeeding, the Rev. Mr. Leaming preached to the Society of St. Paul's, and at a meeting, held after service, a letter was written to the Society for the Propagation of the Gospel, requesting the continuance of their assistance; and Mr. Leaming, the church catechist at Newport, was recommended to succeed Dr. McSparran as a missionary.

Rev. Jeremiah Leaming, D.D., was a native of Middletown, Conn. His parents were Congregationalists. He was born in 1717. He graduated from Yale College, in 1745—embraced Episcopacy immediately after leaving college and officiated as lay reader at Norwalk for about two years. He was ordained in 1748, and was stationed at Newport eight years, when he removed to Norwalk, where he continued twenty-one years; and afterwards at Stratford eight or nine years.

Speaking of Mr. Leaming, Hawkins, in his "Missions of the Church," says "that he had now for some years been engaged in the zealous discharge of his pastoral office—his sole desire being that those committed to his care 'might be Christians indeed.' He could not, however, fail to see the dangers to which the church was exposed from enemies without, as well as from its want of internal organization. Writing to the Society, Sept. 29, 1763, he says—'I hope there will be means found out to support the church in this government, otherwise I fear there will be no religion here in the next generation. In order that it might be supported in the purity of it, there is great need of a Bishop to confirm, ordain, and govern. Every body wants a head.

"During the troubles of the civil war, he was unfortunate enough to suffer most severely from both the British and American parties. Writing from New York, July 29, 1779, he says:—'On the 11th instant, by the unavoidable event of the operation of his Majesty's troops, under the command of General Tryon, my church, and great part of my parish, was laid in ashes, by which I have lost every thing I had there—my furniture, books, and all my papers, even my apparel, except what was on my back. My loss,

on that fatal day, was not less than twelve or thirteen hundred pounds sterling. Although in great danger, my life has been preserved; and I hope I shall never forget the kind providence of God in that trying hour!' As a specimen of the insults to which the loyal clergy were exposed, it may be mentioned that the mob took his picture, defaced and nailed it to a sign post, with the head downward. He was afterwards put in jail as a tory, and denied even the comforts of a bed. This brought on a hip complaint, which made him a cripple for life.

Mr. Leaming was the first choice of the Episcopal Convention of Connecticut in 1783, as their first Bishop. He declined the office on account of his infirmities, and Dr. Seabury was then elected.

He died at New Haven in September, 1804, aged 86 years. He was regular in the performance of ministerial duties, and always set forth the Christian religion in connection with the Episcopal church; and well understood the defence of her authority, doctrines, and worship. He published a defence of the Episcopal government of the church, which deserves to be mentioned as particularly serviceable to the church, and honorable to his memory; also evidences of the truth of Christianity, and dissertations on various subjects.

The following is the letter before mentioned:—

NARRAGANSETT, JAN. 27, 1758.

REV. SIR,

We lately acquainted the Society with the death of the Rev. Dr. McSparran, and begged the continuance of their compassion and charity in assisting us to provide and support a successor. We further beg leave to say, that we have labored to qualify ourselves for the favor we ask, by complying with the Society's general instructions in cases of a like nature.

We have provided a house and glebe for the use of a minister, and have by an instrument under the hands of all the Episcopal men of the parish, obliging ourselves to pay annually £20 sterling to the support of a minister who shall succeed to this charge. The parish have more cheerfully contributed to make the provision, in

hopes that the Society will indulge them in the appointment of Mr. Leaming, of Newport, to this cure, who is universally acceptable to this people; and from whom they expect all the advantages of a pious and worthy pastor. We do therefore for ourselves, and at the request of all the parish, most humbly beg the Society would approve of Mr. Leaming for this mission.

We are, Rev. Sir,

Your obedient humble servants,

JOHN CASE,
JOHN GARDINER,
*Wardens.*"

To the Sec'y of the Society for the Propagation of the Gospel, &c.

"In consequence of the preceding letters," continues the record, "the venerable Society for Propagating the Gospel in foreign parts, took compassion on us, and sent us a missionary to be a successor of the Rev. Doctor McSparran, to break the bread of life to our souls. And although it was not Mr. Leaming, whom we asked for, yet it was a person equally known to us, whom we had once and again heard preach in our parish church of St. Paul's—Mr. Samuel Fayerweather, a native of the land in which we live, who had been two or three years in Wineyaw, South Carolina, ministering in HOLY THINGS; but did not enjoy health in that unwholesome climate, and petitioned the venerable Society for a living in his own country; to whom, after we had heard of his appointment to our mission, we wrote a respectful letter to invite him among us, which miscarried. And to whom the Society in England also wrote, which packet was for a long time intercepted, and we not

hearing from him, kept us destitute of the stated exercises of public worship, by not having a fixed pastor amongst us from the death of Dr. McSparran, December the first, 1757, to the twenty-fourth day of August, 1760, when the Rev. Mr. Fayerweather* opened his mission to us in the parish of St. Pauls; at which time Mr. Fayerweather laid before his congregation (which was then small and inconsiderable) two letters from the venerable Society—the one to himself, the other to the church and parish to which he came to minister in the HOLY ORDERS OF THE CHURCH OF ENGLAND. They are as follows:—

CHARTER-HOUSE, JAN. 29, 1760.

"REV. SIR,

"I am much concerned that none of the letters I have wrote, concerning the Society's appointment of you to succeed Dr. McSparran in the church of Narragansett, have come to your hands, particularly that dated September 21, 1758, in which I thanked you for the kind concern for me on the report of my death; but that you had lost another very valuable friend, Doctor Bristowe; and that the Society, out of regard to your bad state of health, and your importunity to be received into their service in one of the Northern colonies, had appointed you to be their missionary to the Church of Narragansett in New England, with a salary of fifty pounds per

* Mr. Samuel Fayerweather was the son of Thomas Fayerweather, of Boston. He graduated from Harvard College, in 1743; was ordained a Congregational minister, and was settled over the second Congregational church in Newport, in 1754. The Rev. Dr. Stiles was his successor. Mr. Fayerweather was ordained a Presbyter in the Episcopal Church in 1756, in England. The degree of Master of Arts was conferred on him by the University of Oxford, in the same year. A fine portrait of him, painted in London, by Copley, now hangs up in my house at Kingston.

annum, from the quarter day preceding the first Sunday you should officiate there as their missionary. That this is the highest salary which, by a standing rule, the Society give to a new missionary. And the church of Narragansett hath provided what they call a good house and glebe, and obliged themselves by a writing to pay £20 sterling per annum to the missionary of their church. And in that letter to you, I enclosed a letter to the church wardens and vestrymen in your recommendation; and a copy of both these was sent to Carolina and New England directed to you, but by the different motions, or some other accident, it seems neither reached you. Your appointment to Narragansett is also mentioned in the abstract of the Society's proceedings in the anniversary sermons, that it hath been sometime well known in New England. And I hope may before this time, or at least before this comes to your hands, have come to your knowledge likewise. And that you did, or will immediately afterwards, remove to Narragansett, where God may grant his blessing to your spiritual labors in the cause of Christ and his true religion, to the edification of the good people committed to your pastoral care, and the eternal salvation of you all, is the hearty prayer of

Your affectionate brother,

And servant in Christ,

PHILIP BEARCROFT, Sec'y."

To the Rev. Mr. Fayerweather, South Carolina.

"GENTLEMEN,

"The Society for the Propagation of the Gospel in Foreign Parts, condole with you on the death of Dr. McSparran, and to supply to you that loss, they have appointed the bearer, the Rev. Mr. Fayerweather, their missionary to you, with a salary of £50 per annum, (the highest salary given by their rules to a new missionary,) on condition that you provide for him a good house and glebe, and twenty pounds sterling per annum, as you promise and engage in your petition.

"Mr Fayerweather they imagine is not unknown to you, and they hope will be very acceptable to you, not only from his known good character and ability, but also as a New-England man. That God may grant his blessing on all his spiritual

labors among you, and that he may build you up in the true faith of Jesus Christ to your eternal salvation, is the hearty prayer of,

Gentlemen,

Your very humble servant,

PHILIP BEARCROFT, Sec'y.

To the Church Wardens and Vestry of the Episcopal Church, Narragansett, New-England."

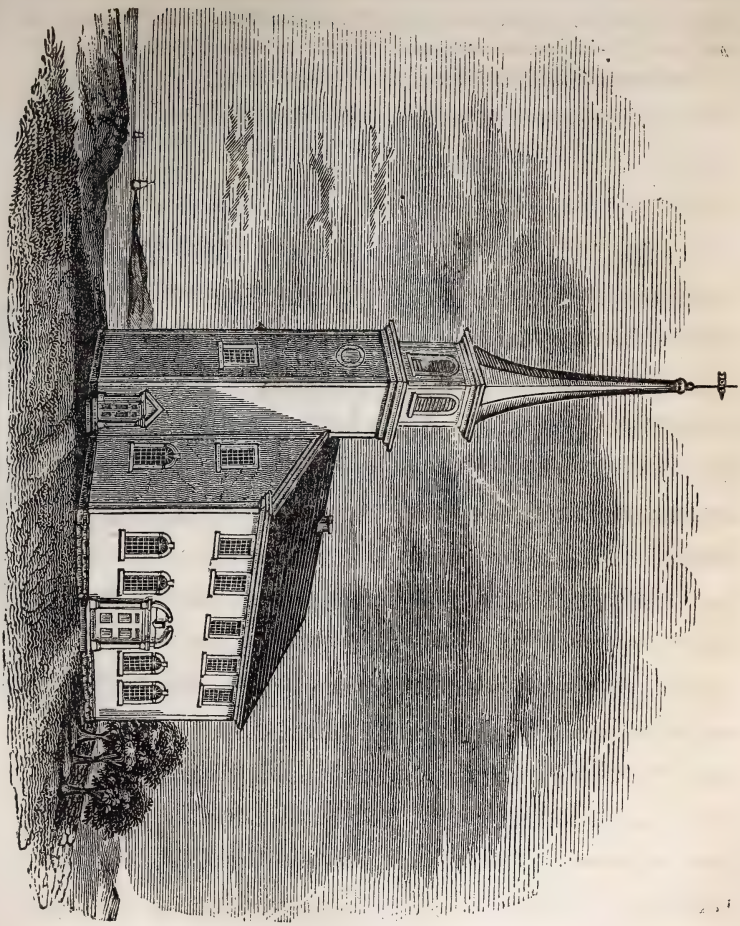
"Rev. Sir,

"The honor we owe to the venerable Society for Propagating the Gospel, &c., as a church under their especial care, and their great goodness in providing us worthy pastors from time to time, we can better admire than express. And as in our late destitute state, while we were bemoaning the loss of the Rev. Dr. McSparran, whose light we rejoiced in many years, no sooner was our grief known on this melancholy occasion, but a successor appointed much to our satisfaction; and more so, as he was a native of the land in which we live. The amiableness of whose views are visible and clear from his resigning a superior benefice in another part of the continent to ours; whom we trust we have comfort in, and whose ministry, considering his valuable gifts and accomplishments, will be highly acceptable and pleasing to us.

With double joy we received Mr. Fayerweather on his arrival among us, being afraid something or other had happened to disappoint our sanguine hopes—he not arriving for above a twelvemonth after the news of his appointment reached our ears, by reason of a detention of the Society's letters to him.

Mr. Fayerweather opened his mission on the 24th of August, 1760, the advantage of whose instructions and exemplary life we unitedly wished for a long series of time to enjoy; humbly depending on God, the Creator and Sovereign Disposer of all things, for His blessing, from whom proceeds every good and perfect gift.

In compliance with the Society's instructions and our promise, we have made the most ample provision for his settlement and support. And that we might render the living of St. Paul's worthy of the acceptance of gentlemen of character and reputation, whenever by the Providence of God it becomes vacant, we shall do every thing further that is required of, or may be expected from, us.



St. Paul's Church, Narragansett.

Entreating the venerable Society to accept this dutiful address, and thanking that honorable and august body in a proper and becoming manner for all favors, and particularly this last instance of their esteem and notice in relation to a spiritual watchman, who is to watch for souls, as one that must give an account, we beg leave with the greatest deference, duty, and regard, to subscribe ourselves,

Your most obedient, devoted humble servants,

JOHN CASE,
JOHN GARDINER,
*Wardens.*"

On Sunday, the 24th of August, 1760, Mr. Fayerweather, for the first time, officiated for his new flock, which had become greatly reduced in numbers, the church having been so long closed.

Doctor McSparran, in his will, devised his farms for the use and support of a Right Reverend Diocesan, if one should be sent over to America whose jurisdiction should include the Narragansett country, provided he came within the term of seven years after the death of his wife. And if no such bishop arrived within that period, then he devised the same estate, one-half to his nephew James McSparran, the son of his brother Archibald, who had emigrated from the North of Ireland, and settled at the Forks of the Delaware, and subsequently had deceased. And the other half to Doctor Sylvester Gardiner, of Boston, the brother-in-law of Dr. McSparran.

At this juncture, Mr. James McSparran, the late Doctor's nephew and devisee, arrived in Narragansett

from White Clay Creek in Pennsylvania, and the spirited gentlemen of the parish purchased his half for the sum of £150 sterling. After some length of time, the other half of said farm was purchased of Dr. Sylvester Gardiner, of Boston, for a glebe for the perpetual benefit of the ministers of St. Paul's Church forever, for another £150 sterling. "Immediately upon which Dr. Gardiner, to his honor be it here recorded, gave out of his respective share, or sum of one hundred and fifty pounds sterling, ONE HUNDRED DOLLARS, to help forward the whole purchase, or rather to ease or lessen the expense or cost thereof to the parish of St. Pauls."

"The principal purchasers of the first half of the afore-mentioned farm were John Case, Esq., Francis Willet, Esq., Thomas Browne, Esq., Captain John Browne, of Newport, and Matthew Robinson, Esq.; and in conjunction with these, Lodowick Updike and Colonel Thomas Hazard, Esqs.

As to the last half of the purchase of the farm for a glebe, the three first mentioned, viz., Case, Willet, and Thomas Browne, Esqs., each of them gave most liberally and generously; and their names are again repeated to their honor, for they signalized themselves as to both the distinct purchases of said farm; and that, in the whole, their particular donations did not amount to less than two hundred and thirty dollars each. Since which regular deeds have been made of said farm as a glebe

and parsonage for the advancement and behoovement of the present and all succeeding ministers of St. Pauls Church in Narragansett, for time immemorial."*

President Stiles, in his history of the three Judges, speaking of Mr. Willet, says—"Colonel Francis Willet, of North Kingstown, Rhode Island, died and was buried in the family burying place on his own estate, one mile north of Narragansett Ferry, February 6, 1776, aged 83. He was descended from Thomas Willet, the first mayor of New York, who died in Barrington, R. I., 1674, aged 64. Thomas Willet came a young merchant to Plymouth, 1629, was conversant in the fur and Indian trade of the whole coast of Kennebec to Hudson's river, became very opulent, and settled on a plantation at Swanzey, now Barrington, where remains his grave six miles below Providence. Being an intelligent and respectable person, he went as a counsellor on board of Colonel Nichols' fleet, at the reduction of Manhados, 1664, and was by him appointed Mayor of the new conquered city. He owned houses in New York and Albany. The Dutch resuming the government, he afterwards returned to his settlement, and died in Barrington. On the stones at his grave there is this inscription :—

| (*Head Stone.*) | (*Foot Stone.*) |
|---|---|
| 1674. | WHO WAS THE FIRST |
| HERE LYETH THE BODY | MAYOR OF NEW YORK, |
| OF THE WORTHY | AND TWICE DID |
| THOMAS WILLET, Esq., | SUSTAIN THAT |
| WHO DIED AUGUST 4TH, IN | PLACE. |
| THE 64TH YEAR OF HIS AGE, | |
| ANNO. | |

He had three sons, Hezekiah, James, and Andrew, by his wife Mary, the daughter of John Brown, Esq. Hezekiah was killed by

* The Church of St. Paul's having, in 1800, been removed from the site where it formerly stood to Wickford, the glebe ceased to be convenient as the residence of the rector; and having become dilapidated and injured by continued tenantry, was sold by the Corporation in 1842, and the proceeds more profitably invested.

| | | |
|---|---|---|
| Mary, | born in Plymouth, | Nov. 10, 1637. |
| Martha, | " | Aug. 6, 1639. |
| John, | " | Aug. 21, 1641. |
| Sarah, | " | May 4, 1643. |
| Rebecca, | " | Dec. 2, 1644. |
| Thomas, | " | Oct. 1, 1646. |
| Esther, | born July 10, 1648. | |
| James, | born in Plymouth, | Nov. 23, 1649. |
| Hezekiah, | " | Nov. 17, 1651. |
| David, | born Nov. 1, 1654. | |
| Andrew, | born in Plymouth, | Oct. 5, 1655. |
| Samuel, | " | Oct. 27, 1658. |

Mrs. Mary Willet died January 8, 1669, and was buried near her father, John Brown, upon a little hill upon their land in Swansea.

Capt. Thomas Willet died August 4, 1674, and was buried in the same place.

Capt. Andrew Willet, April 6, 1712, in his 57th year.

John Saffin married Martha Willet, Dec. 3, 1658. She died of the small-pox, Dec. 11, 1678. Their children were—John, born 1659, died 1661; John, 1661, died 1678; Thomas, 1663; Simon, 1666, died 1678; Josiah, 1667; Joseph, 1669, died 1676; Benjamin, 1672, died 1672; Joseph, 1676. Josiah and Joseph second, died before their father. All these children were born in Boston.

John Saffin was the eldest son of Simon Saffin, of Exeter, in England, merchant, and Grace, his wife, who was the only daughter of John Garrett, sometime of Barnstable in Devonshire. He joined the first church in Boston, 1665. In 1687–8, he removed from Boston to Bristol, R. I. He married in 1680, for his second wife, Mrs. Elizabeth Lidgett; and in 1688 for his third wife, Rebecca, daughter of Rev. Samuel Lee, of Bristol. Judge Saffin was Speaker of the Assembly of Massachusetts in 1686. He died at Bristol, July 29, 1710."

Capt. Thomas Willet made his will in Swansea, in 1671. It was proved Aug. 12, 1674, and is recorded in Plymouth Records 3, 114. He gave his Plymouth, Swansea, and Rehoboth lands to his sons James, Hezekiah, Andrew, and Samuel; his Narragansett lands to his grandchildren—viz., to Thomas, son of Martha Saffin, a double portion; to the sons of his daughter, Mary Hooker, a share

the Indians, 1675. James lived on the paternal estate. Andrew was first a merchant in Boston till 1680; he then removed and settled on Boston Neck, at Narragansett Ferry; and died there in 1712, aged 56, leaving two sons, Francis and Thomas, and a daughter. Thomas died a bachelor, and left the whole family estate to the possession of Colonel Francis Willet, who married and died without issue. This is the gentleman with whom I was intimately acquainted. He was educated a merchant, but did not pursue commerce. He had a good genius, and was a man of much reading and information; and settling himself on his paternal estate, being very opulent, he lived the life of a private gentleman. He was hospitable and generous, of excellent moral, and a very estimable and highly respected character. The fine tract of Boston Neck was owned by the Sewalls, and other gentlemen of Boston. This, with his father's former residence in Boston, and transacting business for these Boston land-owners, and for Harvard College, brought him into an acquaintance with the first characters of Boston, who often visited him through life, and gave him great public information. Once a year these gentlemen visited their estates, and at his father's house; and after his father's death in 1712, the management and superintendence of these estates, and of the college estate, together with the extensive Willet family acquaintance, fell unto Col. Francis Willet, whose aunts had married into ministers' families—Wilson in Massachusetts, and Hooker in Connecticut. The Willet farm was a tract extending from Narragansett Ferry northward—perhaps one mile and a half in length on the bay, and about one mile or more east and west from the bay, across to an oblong pond called Petaquamscott, and was the original seat of the great Sachem, Miantenomi. At the north end of this pond, and on the Willet farm, "the celebrated Colonel Whalley, styled one of King Charles' regicide Judges, resided; and before his death removed to West Greenwich, and died there.

The following memoranda were taken from an old memorandum book of Judge John Saffin, son-in-law of the first Thomas Willet, which is now in possession of Willet Carpenter, Esq., who owns and lives on the family estate on Boston Neck, R. I.

"Capt. Thomas Willet married Mary Brown, July 6, 1636. She was daughter of John Brown. Their children were—

each ; and to his daughter, Esther, or any children she may have, a share each. He calls James his eldest son.

Esther Willet afterwards married Josiah Flint, and her daughter, Dorothy, married Edmund Quincy.

Capt. Andrew Willet was at first a trader in Boston, Mass., but afterwards lived on the family estate on Boston Neck, in Rhode Island, and is buried there. He sold off to Rowland Robinson 300 acres of the South part of the estate—110 rods and 6 feet wide—(L. E. 2, 122, Secretary's office.) He gave the Boston Neck farm to his sons, Col. Francis and Thomas. Thomas, son of Andrew, died in 1725, aged 29, and by will gave his interest in the farm to his brother Francis, and the heirs of his body ; and if he died without issue, then to Willet, son of his sister, Mary Carpenter, and William, son of his sister Martha Pease. Col. Francis Willet married Mary Taylor. He died Feb. 6, 1776, aged 83, without issue. By his will he gave the whole of the Boston Neck estate to Francis Carpenter, his nephew.

Joseph Carpenter, of Oyster Bay, Long Island, married—first, Ann, 1707 ; and secondly, Mary, 1709–10, both daughters of Capt. And. Willet. Their son, Francis, inherited and held the estate under his uncle's will, after several law-suits in the Circuit Court relating to it, about 1790–3. Francis married Esther Helme, and their children were—1. Esther, living. 2. Willet. 3. James. 4. Francis. 5. Mary, married Samuel Gardner. 6. Abigail, living. 7. Sarah.

Willet Carpenter, Esq,, last named, (son of Francis,) now lives on and occupies the Willet estate. He married Elizabeth, the sister of Dr. Benjamin W. Case. Rev. James H. Carpenter, of the Episcopal Church of the Ascension, Wakefield ; Powell H. Carpenter, of Providence ; and Benjamin Carpenter, are their children now living.

Mary, daughter of Capt. Thomas Willet, married Samuel Hooker, of Farmington, Ct. Hezekiah, son of Captain Willet, married Anna, daughter of John Brown, 2d of Rehoboth, Jan. 7, 1675 ; and was killed June 26, 1676, in Philip's war. James, son of Captain Willet, married Eliza, daughter of Lieutenant Peter Hunt, of Rehoboth, April 17, 1673.

It would seem that Captain Willet had another son, Hezekiah, who died an infant, not named in Judge Saffin's account.

For very imperfect accounts of Captain Willet's family, see Baylies' Plymouth, Daggett's Attleborough, Bliss' Rehoboth, and Thomson's Long Island. The account which we have quoted from Dr. Styles was given to him by Col. Francis Willet, grandson of Captain Thomas Willet; and the memoranda of Judge Saffin, Capt. Willet's son-in-law, have the appearance of being very accurate. The wills of several of the family are recorded at Wickford, R. I. Samuel, son of Capt. Thomas Willet, was Sheriff of Queen's Co., Long Island. His son, Edward, was born 1701; had 13 children, and died at the age of 93. Col. Marinus Willet, Mayor of New York, was son of Edward, and was born at Jamaica, Long Island, July 31, 1740, O. S., and died August 23, 1830.

There have been others of the name of Willet in Dorchester and Newberry, Mass.—(see Dagget's Attleborough, and the history of Newberry.)

Matthew Robinson was the only son of Robert Robinson, searcher of the customs in Newport, who sustained many honorable posts under the reigns of Queen Anne, Georges 1st and 2nd. He died in January 1761, aged 83. Matthew was born in Newport, in 1709. He studied law in Boston, and opened an office in Newport about the year 1735. Oct. 4, 1741, he married Barsheba Johnson, the mother of Augustus Johnson, afterwards Attorney General of the Colony. She was the daughter of Mr. Lucas, a French Huguenot, who had fled to this country on the revocation of the edict of Nantz. Mr. Robinson practiced law at Newport with reputation, and travelled the circuits of the State. He removed to Narragansett in 1750, and purchased a large estate. The house which he erected is still standing in a good state of preservation, about half a mile south of the Kingston depot. He named his residence Hopewell. His wife died soon after his removal to Narragansett.

Mr. Robinson was a well-read and learned man, and deeply and critically so in the old and intricate doctrine of estates. Coke upon Littleton was his favorite study. He had a large and well-selected library in law, history, and poetry, probably the largest of any individual in the colony, at that time. His collection of pamphlets, magazines, and other productions of the times, were valuable for anti-

quarian research, and they were preserved with great care. He was a zealous antiquarian, and prided himself on his critical knowledge of English and American history. But these collections were sold at auction after his death, and are now nearly all lost.

He was a diligent student. His information was extensive, but was derived chiefly from books; his knowledge of human nature being very imperfect. Mr. Robinson enjoyed a large share of practice, and was generally engaged in all the great causes that occurred. He was opposed to the Revolution in principle, though neutral in action; he abhorred an alliance with our old enemy, the French; he dreaded lest a steady government should be succeeded by anarchy; but after the Revolution, he became deeply attached to American institutions, and was a warm friend of the Constitution. His house was the seat of hospitality, and the well-informed and learned were always welcome guests. In the latter part of his life, he unfortunately became surety for Mr. Johnson, his step-son, and he dying insolvent, it greatly embarrassed Mr. Robinson in his pecuniary affairs, and perplexed his latter days. He was for many years one of the officers of the Church, devoutly attached to its services, a regular attendant, and contributed liberally to its support.

He died at South Kingstown, in October 1795, at the advanced age of 86, without issue. He was interred on his farm. A large concourse of people attended his funeral, in testimony of their respect for his talents and character; but it is lamentable to reflect that there is no monument erected at the grave of this learned, worthy, and Christian man.

Lodowick Updike, the only son of Daniel Updike, the Colony Attorney, was born July 12, 1725. He was educated under private tutors, in conformity with the practice of that age. The pupils lived in the family and were the companions of their instructors; and such were selected by parents as were the most skilful in imparting literature and science, and best calculated to mould the character and polish the manners of youth. His last instructor was the Rev. John Checkley, rector of the Church in Providence, an Oxford scholar and learned divine. Mr. Updike, in after life, was accustomed to relate amusing anecdotes of this distinguished man. Mr. Updike studied for the bar, but never practiced. He inherited the large estate of his

father, in North Kingstown, and resided on it, as an intelligent and gentleman farmer, until his death, June 6, 1804.

From the sermon preached on his death, by the Rev. Mr. Warren, Rector of St. Paul's, Wickford, the following passages are extracted:

"To strong intellectual powers, he added an improved taste and great acquirements. His qualifications were such as fitted him to shine either at the bar, in the Senate, or the field. But he preferred the shade of private life to the din of war, the tumult of popular assemblies, or the chicane of law.

"In a word, the name of honest man, and peace of conscience, he preferred to the most pompous or worldly distinctions. His hospitality was conspicuous. His door was ever open to the way-worn traveller, as well as the more wealthy and splendid guest; and all ages and conditions were pleased and enlivened with his cheerful, learned, and refined conversation.

"His resignation and fortitude in the most trying season, at the hour of death, were manifest. He conversed about his approaching dissolution with that composure which is displayed by the best Christians only, and nothing but a hope of a blessed immortality could inspire. He set his house in order, and arranged his temporal affairs with a deliberation and coolness seldom discovered by men in general, even in time of perfect health. He always paid respect to religious institutions. As long as his health permitted, he was a constant attendant on divine worship in this house of prayer, and to his zeal, under Divine Providence, we are indebted for the erection of a church in this place."

An obituary notice in the Providence Gazette communicated by the late William Goddard, says:

"On Friday, the 8th instant, (June,) the remains of Lodowick Updike, Esquire, who died at his seat at North Kingstown, the preceding Wednesday, (in the 80th year of this age,) were entombed among his venerable ancestors, with those marks of respect due to his exalted merit."

Mr. Updike married Abigail Gardiner, the daughter of John, and grand-daughter of William Gardiner, of Boston Neck, and niece of Dr. McSparran, and Dr. Sylvester Gardiner, of Boston. She survived her husband several years, and died at North Kingstown.

They left eleven children, viz: Daniel, James, Anstis, Mary, Abigail, Sarah, Lydia, Lodowick, Alfred, Gilbert, and Wilkins.

The regular services of the church had beeen so long suspended, and the great number of communicants that had surrounded the communion table in the days of Dr. McSparran had been so reduced by deaths, removals, and otherwise, that when the sacrament was first administered by Dr. Fayerweather, only twelve attended; and he observes that he preached on the 5th October, 1762, to one hundred, which was the largest congregation that had assembled at church since he had opened his mission.

"March 5, 1761. Mr. Fayerweather married Mr Carder Hazard to Miss Alice Hazard, daughter of Col. Thomas Hazard, of South Kingstown."

"June 14, 1761. Mr. Fayerweather preached to a large assembly, and baptized Martin Reed, the Parish Clerk, an adult, according to the usual method of the Church of England. His chosen witnesses were Major Ebenezer Brenton, and Mr. Benjamin Mumford."

Martin Reed was a remarkable man. By God's blessing on his talents and labors, he was eminently successful. He was the son of Robert Reed, the commander of a merchant ship, who was accidentally killed when entering the port of Newport, leaving all his effects undefined and unattainable. The widowed mother had but time only to bind out her fatherless Martin, then seven years old, to a diaper weaver, before she died, leaving him to the mercies of the world.—He served an apprenticeship of fourteen years, enjoying the benefits of one quarter's schooling. But such was the activity of his mental

powers, and his perseverance, that he attained, when others slept, an education ample for all the business and enterprise of life, before he was twenty-one. During his apprenticeship, he discovered fixed determination to distinguish himself as a manufacturer. He therefore consulted all books on the subject of manufactures which came within his reach, and these were few indeed, and was continually engaged in drawing draughts and plans of machinery for future use. At the expiration of his apprenticeship, he married a poor but most amiable and pious woman, Mary Dixon, daughter of an Irishman, named Thomas Dixon, also a diaper weaver. With a single loom and the plainest furniture, he commenced life, and progressed with such surprising success, that he became in a few years, the manufacturer for all the principal families in the surrounding counties, who then depended almost wholly on home materials for clothing and other purposes.

Early in life, he saw and felt the importance of our holy religion, and attached himself to the Episcopal Church under the Rectorship of Doctor Fayerweather. With his characteristic ardor for knowledge, and with a determination to know what he professed, he studied the government, ministry, and worship of the Church, and with intelligence and zeal embraced it as the true Church of Christ. Favored with the ample theological library of his pastor, and the publications of the "Venerable Society for the Propagation of the Gospel," it is believed that few men of his day better understood the history, government, and worship of the English Church, the story of the blessed Reformation, and the troubles of sects which afterwards arose. The zeal for the Church led him to labor incessantly in the success of the parish. He was always at the vestry, and living near it, he constantly had the charge of the Church edifice. Having a taste for music, he at all times led the singing. During the troubles of the Revolution, and years after, while the parish had no Rector, Mr. Reed read the morning service in the Church, and the service at funerals.

As was natural for such a mind, he was fond of communicating his extensive knowledge of religion and the Church to his family and especially to his youngest son. This son, who early discovered a love for the acquisition of knowledge, is now the highly talented, esteemed, and successful Rector of Christ Church, in the village of Poughkeepsie, in the State of New York, and he has been heard to

say, that he learned more from the lips of his father, in early life, of the English Church, of the Reformation, and of Puritanic wildness, error, and schism, than from the many volumes he had since read. Gladly did he hail the day, when Dr. William Smith (afterwards Rector of Trinity Church, Newport, and President of the Episcopal Seminary at Cheshire, Connecticut,) was settled as the Rector of St. Paul's Narragansett. He really feasted on the great learning and true Churchmanship of that divine, always walking, after service on Sunday, to converse with him. Dr. Smith was a skilled enthusiast in music, and it is believed that in the Church at Narragansett, the "Venite" was first chaunted in America.

Indeed, so well known and so venerated was the character of old Mr. Reed, that when Dr. Smith was about to leave, an individual despairingly remarked to Bishop Seabury, "I am afraid our Church will die." He answered: "It may be chastised, but while you have for wardens such men as Col. Updike, and Martin Reed for clerk, it will never die."

Many anecdotes are told of the venerable Reed. He never but once inflicted corporal punishment on his children, and that was on a Monday morning. After an impressive lecture, he used the rod on his four sons for playing ball the day before. His government of his journeymen and apprentices when at their daily labor was novel. To procure silence and attention to business, he almost constantly employed his astonishing musical powers in singing a great number of chaste Irish songs, or uttering their airs by a melodious whistle, to which the workmen became so accustomed that it became to them a relief in their toils.

Of his moral courage it is told, that when the great and presumptuous impostor, Jemima Wilkinson, who had her temple in his neighborhood, was in her glory, he hesitated not to call her a blasphemer. On hearing of this, she attired herself in her robes, went to his house with the intention of overawing and subduing him to her purposes as she had done many others. She charged him with profaning her name. Claiming to be the Son of God, she threatened that if he did not repent and humble himself, she would put forth her mighty power, and blast him and his family. He answered that he entertained no gods like her in his house, and that if she did not forthwith leave he would *turn* her out; on which she troubled him no more. Mr.

Reed lived to quite an advanced age, but during several of his last years, although retaining to a surprising degree his mental faculties, a paralytic affection, prevented him from doing more than constantly perusing his Bible and book of Common Prayer. At the age of eighty-one, having sent for his son, the present Rev. Dr. Reed, and from his hands having received the Holy Communion, he went to sleep in Christ, revered by all who knew him.

And here I trust my early friend and companion the Rev. Dr. John Reed will pardon me for introducing his name as a son of the little Church at Narragansett. At the early age of twelve, he formed the determination of acquiring an education and entering the sacred ministry of the Church. From this determination he never swerved, until, by God's continued blessing, he effected his designs. He mentioned this determination to his father, who sighed and said: "God grant it may be so, but the want of means will forbid it." Possessing at least all the talents, enterprise, perseverence, and moral courage of his father, and directed and encouraged by the advice of Dr. Smith, how an education could be obtained, and how it had been obtained in the old countries, without the assistance of paternal wealth, he left his father's home at the age of sixteen, to acquire means for his favorite design, by the teaching of youth. This honorable and useful course he pursued, laboriously studying, until he graduated from Union College, at Schenectady, with the highest honors of his class. In the year after leaving college, he was ordained by the late Bishop Benjamin Moore, and in 1810, he was settled in the then small, but respectable congregation of Christ Church, Poughkeepsie, of which he has now been Rector for thirty-five years, and which, under his learning, great prudence, and ceaseless labors, has grown up to be one of the most numerous and respected congregations in the State of New York.

In 1832, Mr. Reed was greatly afflicted by the loss of the companion of his youth, who lived and died the true pattern of the wife of the Christian clergyman. Within a few years his health began to fail, but his declining years were cheered by the love and esteem of his numerous flock, the society of a most excellent companion, as his second wife, and the comforts arising from his two children: the one, the Rev. Thomos C. Reed, Professor in Union College, and the

other, the pious and accomplished lady of Thomas L. Davis, of Poughkeepsie.

In the commencement of the year 1845, Dr. Reed's constitution had become so seriously impaired, that a sermon he had prepared to be delivered on the third Sunday in Lent, in consequence of his severe illness was read by the assistant minister.

On the 15th of February, 1845, he addressed the following communication :

" To the Wardens and Vestry of Christ Church, Poughkeepsie,

" BRETHREN—Such are my bodily infirmities that I can at present, at least, hope to perform no service in the Church. I must therefore beg you to make such arrangements for the public services, as your good judgment shall suggest ; and in order thereto, I relinquish all claims to my salary from the first of the present year. Be assured that whatever of council, or of labor God shall give me abilities to perform, I shall ever most cheerfully render.

I am, most affectionately,

Your brother in Christ,

JOHN REED, Rector."

"February 26, 1845. The Vestry met pursuant to adjournment. Present, James Emott, Hubert Van Wagenen, Wardens, &c.

The Committee to whom was referred a communication from the Rev. Dr. Reed, dated 15th, was referred at the last meeting of the Vestry, report—

That they can but speak in general terms of Doctor Reed's devotedness to the Church, and his readiness on all occasions to sacrifice his own comfort and convenience to the calls of charity, and to labor zealously in every measure which has had the Church for its guide and the good of man and the glory of God for its end, for a period of more than thirty-four years. In his long course of usefulness among us as our Rector, he has uniformly shown his just appreciation of the privilege of being permitted to devote himself to the service of his Master, under the guidance of his Church, by judicious counsels, his pious instructions, and charities. The good offices which he has rendered to all, though grateful in themselves, have been much more so, because they have been the spontaneous tokens and outpourings of a generous Christian spirit. Ever cheerful and ready to partake

as a Christian may of all innocent and proper enjoyments, he has always been equally ready, at all suitable times and occasions, frankly to avow and firmly defend the principles of the Church, whose doctrines he well understood, and whose spirit he fully exemplified by his manly and consistent, yet humble and unobtrusive devotion.

As a brief tribute of respect to this faithful son of the Church, your committee submit the following resolutions:

*Resolved*, That this Vestry, in behalf of the congregation, whom they represent, acknowledge with deep gratitude to Almighty God, the signal blessings which they have derived through the instrumentality of our venerable and much respected Rector. From the infancy of this congregation he has been its steadfast, devoted, and self-denying friend, and although now past the meridian of life, we can but indulge the hope, in the Providence of God, that in the evening of his days, the congregation may still be blessed with the continuance of his wise counsel and pious example, and with his occasional personal services as our Rector.

*Resolved*, That this Vestry, with the assurance to the Rev. Rector of the warm affections of its individual members, hereby tender him its grateful thanks as a body, for the kindness, care, and fidelity with which he has watched over the interests of the Church during the great length of time he has officiated as its Rector.

On motion of the Hon. James Emott, it was unanimously accepted, with a request of a copy of Dr. Reed's discourse for the press; which was furnished and published by the society. The sermon is entitled 'The Peace of Jerusalem.'"

On the 6th of July, 1845, Dr. Reed died at Poughkeepsie, aged 68 years. For thirty-seven years, he had filled the office of Pastor, and during all that period he was not only devoutly attached to the flock over which he was placed, but as warmly beloved by them and all with whom he had intercourse.

"On the first Sunday of November, 1761, Mr. Fayerweather baptized a son of Mr. Lodowick Updike, by the name of Daniel, at eight months old, in St. Paul's Church."

The following notice containing a memoir, drawn by William G. Goddard, Esq., is extracted from the Providence Journal:

"The late Daniel Updike, Esquire, who died at his residence in East Greenwich, on the 15th of June, 1842. at the advanced age of eighty-one years, was extensively known to the people of this State. He was the eldest son of the late Lodowick Updike, one of the most accomplished gentlemen of the times in which he lived, and grandson of Daniel Updike, many years Attorney General under the Colonial Government. According to a somewhat prevalent fashion of that day, his early education was superintended by skilful private tutors, who resided in the family, and were, at the same time, the instructors and companions of their pupils. Mr. Updike was bred to the bar, and at the time of his death was the oldest lawyer in Rhode Island, all his professional cotemporaries having long since departed this life, with the exception of Mr. Ray Greene, who was admitted after him. Both Mr. Updike and Mr. Ray Greene studied law with James Mitchell Varnum, probably the most eminent man that ever practised in Rhode Island. In 1784, he was admitted to the bar, and commenced in Washington county the practice of his profession, which, however, he did not continue after the year 1795."

"Mr. Updike was repeatedly honored with public trusts. For many years he was elected Clerk of the House of Representatives, and he was likewise chosen for several terms to represent North Kingstown, his native town, in the General Assembly. In 1790, he was Secretary of the Convention, which, on the part of the people of Rhode Island, ratified the Constitution of the United States. In the same year, he was elected the Attorney General of this State. To this office, he declined a re-election. In 1796, he was appointed by the Electoral College of this State to carry its vote to Philadelphia, then the Seat of the National Government. Since that time it is not known to the writer, that Mr. Updike has sustained any public office"

Mr. Updike was a gentleman of the old school, both in manners and dress. His urbane and courteous deportment was on all occasions remarkable, and he left upon every mind, the most grateful impression in regard to his character. It is no mean praise to add, that in politics, he was a federalist of the old school.

"He possessed a good library, and he found in books both a solace and companionship. His memory uncommonly accurate and retentive, was well stored with facts in relation to events long since past, as to personages known to the present generation, only through the means of tradition. With all the old lawyers of his day he was well acquainted. He preserved distinct recollections of Honeyman, Matthew Robinson, Aplin, Augustus Johnson, Oliver Arnold, and Henry Marchant. At the bar, he was associated with Bradford, with Bourne, with Goodwin, and with Channing. A pupil of General Varnum, frequently his companion on his circuit, and for three years an inmate of his family, he had an intimate knowledge of the habits and character of that remarkable man. Having listened to all his great efforts at the bar, and before the Legislature, he was better qualified than any other man to estimate his powers as an orator."

"Among the interesting relics of the past, in the possession of Mr Updike at the time of his death, is a well-wrought silver coffee-pot, which was presented by Bishop Berkeley to Daniel Updike, who was for twenty-seven years Attorney General of the Colony of Rhode Island. This coffee-pot, being intended as a mark of the personal friendship of the Bishop for their ancestor, is likely to be preserved, as a sort of heir-loom in the family of the Updikes."

"The longevity of Mr. Updike and his family speaks well for the salubrity of the Narragansett country. His father and mother died at advanced ages. His surviving brothers and sisters are eight in number. The youngest of them, has seen more than fifty years, and the eldest is an octogenarian, whose natural force seems hardly abated."

"Nov. 30, 1761. Mr. Fayerweather set out for Boston. Preached at King's Chapel, Dec. 2nd. His Excellency Governor Bernard present."

Francis Bernard succeeded Governor Pownall as Governor of Massachusetts, in 1760. He continued head of the government nine years. His administration was during one of the most interesting periods of American history. The first part of his administration was very agreeable to the General Court and much harmony pre-

vailed for two or three years. There had long been two parties in the State—the advocates of the crown, and the defenders of the rights of the people. Gov. Bernard was soon classed with those, who were desirous of strengthening the royal authority in America; the Sons of Liberty, therefore stood forth uniformly in opposition to him. His indiscretion in appointing Mr. Hutchinson Chief Justice, instead of giving that office to Colonel Otis, to whom it had been promised by Shirley, proved very injurious to him. In consequence of this appointmen he lost the influence of Col. Otis, and by yielding himself to Mr. Hutchinson, he drew upon him the hostility of James Otis, the son, a man of great talents, who soon became the leader on the popular side. The causes, which finally brought on the American Revolution, were then operating. Gov. Bernard possessed no talent for conciliation; he was for accomplishing ministerial purposes by force, and the spirit of freedom gained strength from the open manner in which he attempted to crush it. He was the principal means of bringing the troops to Boston, that he might overawe the people, and it was owing to him that they were continued in the town. He endeavored to obtain an alteration of the charter, to transfer the right of electing from the General Court, to the crown. This attempt, though it drew upon him the indignation of the Province, was so pleasing to the ministry, that he was created a Baronet in 1769. One of his last public measures was to prorogue the General Court in consequence of their refusing to make provision for the support of the troops. It was found necessary to recall him. He died in England in June, 1779.—*Blake's Biography.*

"Feb. 27, 1763. Mr. Fayerweather was married to Mrs. Abigail Bours, the surviving relict of the late Peter Bours, of Marblehead, in the church at Newport, by the Rev. Marmaduke Broune, and that day (an exceeding cold day,) preached on the occasion from these words, to a large auditory: "*Do all to the glory God.*"

Respecting the Rev. Mr. Bours, the Rev. Mr. Stickney, Rector of St. Michael's, Marblehead, has kindly furnished the following memoir:

## The Rev. Peter Bours, A. M.

The Rev. Peter Bours, who was the Rector of St. Michael's Church in Marblehead, from 1753 to 1762, was the son of Peter Bours, Esq., a member of the Council of the government of Rhode Island. He was graduated A. B. at Harvard College, 1747, where he also afterwards received the Master's degree.

For some time before he proceeded to England for Holy Orders, he was employed in reading the service and sermons in several destitute Churches with universal approbation, "both for his abilities and morals."

His labors in the Parish of St. Michael's were commenced in July, 1753, and appear to have been eminently successful. A cotemporary describes him as a man of an excellent temper, good learning, and great piety, whose good character gained more to the Church of England, than all who had preceded him.

During the short period of his ministry in Marblehead, (less than nine years,) he baptized four hundred and fifty-six infants and adults. By the purity of his doctrine, his amiable manners, and his blameless life, he conciliated the enemies of the Church, and his congregation was much increased.

I have met with none who can speak of him from their own remembrance of his person. There is no parishioner of mine who received his edifying ministrations; but a traditionary veneration preserves his memory fresh among us; and we are happy in having an excellent portrait of him from the hand of Blackburne. Mr. Bours is represented as sitting, and in his clerical robes. The figure is full, though not large; and the face, which is fair, has an expression of quite uncommon serenity and sweetness.

This valuable memorial is in the possession of an excellent lady, the widow of Mr. Bours' nephew.

This excellent and amiable gentleman died, after a very short illness, February 24th, 1762, at the early age of 36.

Above his mortal remains, which were buried in the grave-yard contiguous to St. Michael's Church, a monument was erected which bears the following epitaph:

"UNDER THIS STONE
LIES THE BODY
OF THE REV'D PETER BOURS,
ONCE
MINISTER OF THIS CHURCH:
WHICH OFFICE
FOR THE SPACE OF NINE YEARS,
HE DISCHARGED WITH FAITHFULNESS,
TEACHING THE DOCTRINES OF THE GOSPEL
WITH PLAINNESS AND FERVENCY;
ILLUSTRATING THE TRUTH AND REALITY OF WHAT HE TAUGHT
BY HIS OWN LIFE,
THE GOODNESS OF WHICH
JOYNED
WITH GREAT CANDOUR
AND UNBOUNDED BENEVOLENCE OF MIND,
OBTAINED FOR HIM,
NOT ONLY
THE MOST SINCERE LOVE OF HIS OWN PEOPLE,
BUT ALSO
THE ESTEEM OF VIRTUOUS MEN
OF EVERY PERSUASION.
HE DIED FEB'Y 24th, 1762,
AGED 36 YEARS.
TO HIS MEMORY,
HIS PEOPLE HAVE ERECTED THIS MONUMENT,
IN TESTIMONY
OF HIS GREAT WORTH,
AND THEIR SINCERE REGARDS.

Persuasion draws, Example leads the mind:
Their double force compels, when meetly joined."

"Feb'y 26, 1764. Mr. Fayerweather journeyed to Marblehead, and preached in St. Michael's Church, and christened a child of the Rev. Mr. Weeks, at the Font there."

The Rev. Mr. Stickney has also transmitted the following notice :

THE REV. JOSHUA WINGATE WEEKS, A. M.

The Rev. Joshua Wingate Weeks succeeded the Rev. Peter Bours, in the Rectorship of St. Michael's Church, in Marblehead.

He was educated at Harvard College, where he received the Bachelor's degree in 1758,

Mr. Weeks was appointed by the Venerable Society for the propagation of the Gospel to be their Missionary in Marblehead, at the earnest request of the Church Wardens and Vestry, seconded by the testimonials of His Excellency Benning Wentworth, Esq., Governor of New Hampshire, and the Rev. Arthur Browne of Portsmouth, and many others, to his character and qualifications.

The same cotemporary who has recorded his testimony to the excellent worth of Mr. Bours, speaks of Mr. Weeks as a "virtuous, sweet-tempered, learned gentleman."

The letter of the Vestry to the Venerable Society in London, is dated November 4th, 1762, and Mr. Weeks began his ministry in Marblehead, in July 1763. As a Christian pastor he was diligent, laborious, and faithful. Four hundred and sixty-eight infants and adults were baptized in the Church during his residence. The glebe was enlarged by purchase, the Church repaired and the congregation increased. In 1768 the parish included one-fifth part, at least, of all the inhabitants of the town, then amounting to 6,500 souls.

He lived at peace with dissenters from the Church, yet a steadfast friend of her institutions, and ready to suffer violence and wrong for her sake.

He was assiduous and unwearied in his sacred calling till, in the progress of the American Revolution, the conflict (as he regarded it,) between his new civil duties and his oath of ordination, compelled him to desist from the public services of the Church.

Subsequently the intolerant violence of an over-suspicious or vindictive populace obliged this excellent man to leave a distressed wife and family and flee his native land.

Mr. Weeks's own account of his sufferings from political persecution is published in the annual abstract of the report of the doings of the Venerable Society, for the year 1779.

It is as follows :

"That for nearly a twelvemonth after the Declaration of Inde-

pendence, his people generally attended divine service in the Church, where he used the Liturgy complete, 'till a law passed in the General Assembly against it. That he then satisfied himself with visiting his flock from house to house, instructing and baptising their children, and encouraging them to patience and perseverance in duty under their difficult and trying situation, cautiously avoiding to give any offence by intermedling with civil affairs. But no innocency of intentions, and no peaceableness of conduct could bring him security from the wild and undistinguishing rage of party. He was not permitted to remain in this quiet state, but was summoned, in the month of October, 1777, before the special court at Salem to answer to charges of what he had never done, and of which he was necessarily acquitted. But about a year after, he was called upon to take the oath of abjuration, a refusal of which was to be followed by imprisonment during pleasure, and afterwards by banishment, perpetual, from the country.

"As the taking this oath would have been a violation of his conscience and duty, he freely declared that he could not take it; and then petitioned the General Court, at Boston, to give him leave to retire, which was most unjustly and inconsistently refused. Being thus reduced to the sad dilemma of either hurting his conscience by taking the oath, or of being exposed to most dreadful consequences if he did not, he privately endeavored, and happily succeeded in making his escape, leaving behind him a mournful wife with eight children, relying on the pity and humanity of friends to support them."

After a residence of some time in England, Mr. Weeks was appointed to a field of labor near Halifax, in the British province of Nova Scotia, where he was joined by his wife and family, and where (it is believed,) he labored till the close of his life.

"February 17, 1765. Mr. Fayerweather preached at Newport, and baptized three children, one of Governor Wanton; all with their proper sponsors."

Edward Wanton emigrated from London to Boston, before 1658. He assisted in the execution of the Quakers, in 1659. Convinced of the injustice of their persecution, and won by the fortitude and resigna-

tion with which they suffered, he became a convert to their faith. He removed to Scituate, Massachusetts, in 1661, where he had previously purchased an estate. He became a Quaker preacher, and was a popular propagator of their doctrines. He died at Scituate, aged 85.

His eldest son, Joseph, settled at Tiverton, Rhode Island, in 1688, and both he and his wife were speakers in the Society of Friends.

William Wanton (son of Edward,) left Scituate in 1704, and settled in Newport. Before his removal he married Ruth, the daughter of Deacon Bryant; she was a Congregationalist, and he a Quaker. Religious objections were made against the match on both sides. He said, "Friend Ruth, let us break from this unreasonable bondage—*I* will give up *my* religion, and *thou* shalt *thine*, and we will go over to the Church of England, *and go to the devil together.*" They fulfilled this resolution so far as to go to the Church of England, and marrying, and adhering to the Church of England during life.

He followed a seafaring life, was captain of a privateer, and afterwards became a successful merchant. He sustained many offices. In 1732, he was elected Governor of the State, and was re-elected in 1733. He died in December of that year. Daniel Updike, the Attorney General of the Colony, married his widow. She survived her last husband many years.—*Deane's Scituate.*

John Wanton, brother of William, from success in trade, had become one of the most wealthy citizens of Newport. He adhered to the faith of the Quakers, and travelled much as a religious teacher. To heal party divisions, which ran high at this period, he was induced to permit himself to be voted for, and was elected Governor in 1734, and was successively re-elected for six years. He died in office July 5, 1740.

Gideon Wanton, son of Philip, and nephew of William and John, was an enterprising merchant of Newport, and in addition to other offices, was elected Governor of Rhode Island in 1745 and 1747.—He died, September 1767, aged 74.

Joseph Wanton was the son of William, who died Governor in 1733, and grandson of the first Edward. He was an opulent merchant in Newport, and was connected by blood and affinity with the wealthiest and most popular families in the Colony. In 1764 and 1767 he was

elected Lieutenant Governor through the Hopkins influence. In 1769, he succeeded Governor Lyndon, as Governor of the Colony, and was annually re-elected Governor, uutil the political troubles of 1775, when the office was declared vacant.

The following political handbill which was circulated among the people, previous to the election of April 1775, is copied here, as illustrating the spirit of the times. The people were beginning to divide, and take sides in relation to the measures of the mother country, which soon after produced the revolution; but the crisis had not then arrived:

"*To the* FREEMEN *of the Colony of* RHODE ISLAND:

"GENTLEMEN—As it has been generally wished and expected, especially in this Part of the Colony, that at the ensuing Election there might not be any Contest respecting General Officers, and as a Prox now appears with some alterations, it is probable you may be desirous to know the true Reasons thereof; in Justice therefore to Governor WANTON, I think it my Duty to lay them before you, and shall be as concise as possible.

"SOME Time last Month, a Gentleman in this Town came to me, with a Request from several Persons in *Newport*, that I would use my Influence to remove Governor WANTON from the Chair, because they suspected he held Principles unfriendly to the Charter Rights of this Colony; to which I replied, that what influence I had I should use to establish him in the Chair, as I believed there was no foundation for supposing that he was inimical to the Freedom and Welfare of the Colony. About a Week afterwards a Gentleman from *Newport* made a similar Application: I told him it was my Opinion, the Freemen would discountenance an Opposition: He then said, he would agree Governor WANTON should continue in his Office, provided no Alteration was made in the Prox, by opposing either of the Assistants who were chosen at the last Election. As this Proposal appeared calculated to preserve the Colony from intestine Divisions I gave it as my Sentiment, that Governor WANTON would readily assent thereto, and accordingly wrote him upon the Subject: He replied, that for his Part he had no Objection to the Proposal, neither had he Reason to believe any would be made.

"As I supposed this Gentleman was authorized to make this Propo-

sal, I was in Hope that the Colony would have remained in a State of Tranquility, more especially as the present Conjuncture of our public Affairs so loudly calls for Unanimity amongst ourselves; But contrary to my Expectations, the Prospect I then had of seeing the Colony in a State of Peace, is now blasted, unwearied Pains having been taken to form an Opposition to the Governor, and I have the most undoubted Authority to inform you, that on *Thursday* last the principle Persons concerned in that Matter proposed to him, that he might remain in Office, if a Majority of their Friends could be put into the Prox with him; which Overture appearing so contracted and ungenerous, was inadmissible: But to convince them of his Solicitude to adopt every reasonable conciliating Measure, he replied, he was willing they should nominate five Persons for Magistrates, whose Names he would print in his Prox for the Approbation of the Freemen. Notwithstanding the apparent Candor and Equity of this Offer, it was rejected by those Gentlemen, which so plainly indicated their Intention of an Opposition, that he thought it justifiable to print his Prox as it now stands.

"MANY Reports having been propagated injurious to the Character of Governor WANTON, in my Opinion without any Foundation in Truth, from an intimate Acquaintance with his public Conduct, during his Administration, I conceive it to be my Duty to endeavor to remove any unfavorable Impressions which may have been made on your Minds, from disingenuous Insinuations respecting his political Principles, by assuring you, that he has always manifested an affectionate Regard for your Charter Rights; and upon every Occasion exhibited the strongest Proofs of his Readiness to serve your true Interest, by a chearful Concurrence with every Measure calculated to advance the Credit, Happiness, and Reputation of the Colony; and I have the highest Reason to believe that he will not, in any Instance betray the sacred Trust which you have been pleased to repose in him, as your Chief Magistrate. I am, Gentlemen,

"Your real Friend and Servant,

"Providence, April 15, 1775. DARIUS SESSIONS."

Governor Wanton, was, however, re-elected by the people on the third Wednesday of April, 1775; and in consequence of the Boston Port Bill, the Legislature was specially convened at Providence, on

Saturday, the 22d day of the same April, and after the annual al election of Governor and Senate—but the officers elect could not by Charter, be inducted and sworn into office until the first Wednesday of May ensuing. At this special session, the General Assembly passed the following preamble and resolution:

"At this very dangerous crisis in American affairs; at a time when we are surrounded by fleets and armies, which threaten our immediate destruction; at a time when the fears and anxieties of the people throw them into the utmost distress, and totally prevent them from attending to the common occupations of life; to prevent the mischievous consequences that must necessarily attend such a disordered state, and to restore peace to the minds of the good people of this Colony, it appears absolutely necessary to this Assembly that a number of men be raised and embodied, properly armed and disciplined, to continue in this Colony as *an Army of Observation*, to repel any insult or violence that may be offered to the inhabitants; and also if it be necessary for the safety and preservation of any of the Colonies, to march out of this Colony, and join and co-operate with the force of the neighboring Colonies; *It is voted and resolved*, That fifteen hundred men be enlisted, raised, and embodied as aforesaid, with all the expedition and despatch that the nature of the thing will admit of."

To which resolution Gov. Wanton, and others, made the following protest:

"We, the subscribers, professing true allegiance to His Majesty King George the Third, beg leave to dissent from the vote of the House of Magistrates, for enlisting, raising, and embodying an Army of Observation of 1,500 men, to repel any insult or violence that may be offered to the inhabitants; and also, if it be necessary for the safety and preservation of any of the Colonies to march out of this Colony, to join and co-operate with the forces of the neighboring Colonies—

"Because we are of opinion that such a measure will be attended with the most fatal consequences to our Charter privileges, involve the Colony in all the horrors of a civil war, and as we conceive, is an open violation of the oath of allegiance, which we have severally

taken upon our admission into the respective offices we now hold in this Colony.

JOSEPH WANTON,
DARIUS SESSIONS,
THOMAS WICKES,
WILLIAM POTTER.

"In Upper House,
Providence, April 25, 1775."

Notwithstanding the aforesaid protest, the act did pass the Senate; the orders were issued, and Gen. Nathaniel Greene was appointed Brigadier General of the brigade. The protest created great excitement. At the May session of the Assembly, Governor Wanton transmitted the following letter:

NEWPORT, May 2, 1775.

To the General Assembly of the English Colony of Rhode Island, to be holden at Providence, on the first Wednesday of May, 1775.

GENTLEMEN:—As indisposition prevents my meeting you in the the General Assembly, that candor I have so often experienced from the Representatives of the freemen of the colony encourages me to hope that you will excuse my personal attendance at this session.—Since the last session of the General Assembly at Providence, I have had the honor of receiving a letter from the Earl of Dartmouth, one of His Majesty's principal Secretaries of State, dated Whitehall, the 3d of March, 1775, enclosing the resolutions of the House of Commons, respecting the provision which they expect this Colony or Province in America to make for the common defence, and also for the civil government and the administration of justice in such Colony, both which I have directed to be laid before you; and also, a letter from the Provincial Congress, which are all the public letters I have received during the recess.

As the dispute between Great Britain and the Colonies is now brought to a most alarming, dangerous crisis, and this once happy country threatened with all the horrors and calamities of civil war, I consider myself bound by every tie of duty and affection, as well as from an ardent desire to see a union between Great Britain and her Colonies upon an equitable, permanent basis, to entreat you to enter into the consideration of the resolutions of the House of Commons, and also his Lordship's letter which accompanied that resolution, with the

temper, calmness, and deliberation which the importance of them demands, and with that inclination to a reconciliation with the Parent State which will recommend your proceedings to His Majesty and both Houses of Parliament.

The prosperity and happiness of this Colony is founded on its connection with Great Britain, "for if once we are separated, where shall we find another Britain to supply our loss? Torn from the from the body to which we are united by religion, liberty, laws and commerce, we must bleed at every vein."

Your Charter privileges are of too much importance to be forfeited. You will, therefore, duly consider the interesting matters now before you with the most attentive caution; and let me entreat you not to suffer your proceedings for accommodating these disputes, which have too long subsisted between both countries, to have the least appearance of anger or resentment; but that a kind, respectful behavior towards His Majesty, and both Houses of Parliament, accompany all your deliberations.

I shall always be ready to join with you in every measure which will secure the full possession of our invaluable Charter privileges to the latest posterity, and prevent the good people of this Colony from that ruin and destruction which, in my opinion, some of the orders of the late Assembly must inevitably involve them in, if they are not speedily repealed; for besides the fatal consequences of levying war against the King, the immense load of debt that will be incurred, if the late resolutions for raising an Army of Observation of fifteen hundred men within this Colony be carried into execuiion will be insupportable, and must unavoidably bring on universal bankruptcy throughout the Colony.

If I have the honor of being re-elected, I shall, as I ever have done, cheerfully unite with you in every proceeding (which may be consistent with that duty and allegiance which I owe to the King and the British Constitution,) for increasing the welfare and happiness of this government.

I am, with great respect and esteem, gentlemen,

Your most humble servant,

J. WANTON.

Between the day in April on which the General Officers were elected by the people, and the session of the Legislature in May, at

which time those that were elected took the oath of office, the battle of Lexington had taken place; American blood had been shed; the popular mind was in a high state of excitement, and the Governor, by his letter, was adjudged a decided adherent to the cause of the Crown. The majority against him in the Legislature was strong and determined. Lieut. Governor Sessions and Thomas Wickes declined the offices to which they had been elected. At the same May session, Nicholas Cooke was elected Lieutenant Governor by the General Assembly, in the room of Lieut. Gov. Sessions, and James Arnold, in the room of Thomas Wickes.

At the same May session, the Legislature passed the following act to prevent Governor Wanton from acting as Governor:

"WHEREAS the Ministry and Parliament of Great Britain, sacrificing the glory and happiness of their sovereign, and the good of Britain and the Colonies to their own ambitious and lucrative views, have entered into many arbitrary, illegal resolutions for depriving His Majesty's subjects in America of every security for the enjoyment of life, liberty and property, and have sent, and are still sending, troops and ships of war into these Colonies to enforce their tyrannical mandates; and have actually begun to shed the blood of the innocent people of these Colonies; in consequence whereof this Assembly, at the session held on the twenty-second day of April last, passed an act for raising fifteen hundred men, as an Army of Observation, and to assist any of our sister Colonies: And whereas the Honorable Joseph Wanton, Esquire, then Governor of this Colony, did enter a protest against the said act, conceived in such terms as highly to reflect upon the General Assembly, and upon the united opposition of all America to the aforesaid tyrannical measures: And whereas the said Joseph Wanton, Esq. hath neglected to issue a proclamation for the due observation of Thursday, the eleventh of May instant, as a day of FASTING and PRAYER, agreeable to an act passed at the said session: And whereas the said Joseph Wanton, Esq. hath been elected to the office of Governor of this Colony for the present year, and been notified thereof by this Assembly, notwithstanding which, he hath not attended at this General Assembly, and taken the oath required by law: And whereas the said Joseph Wanton, Esq. hath positively refused to sign the commissions for the officers appointed

to command the troops so ordered to be raised: By all which he hath manifested his intentions to defeat the good people of these Colonies in their present glorious struggle to transmit inviolate to posterity those sacred rights they have received from their ancestors—

"*Be it therefore enacted by this General Assembly, &c.*, That the Deputy Governor and Assistants (Senators,) be, and they are hereby forbid to administer the oath of office to the said Joseph Wanton, Esquire, unless in free and open General Assembly, according to the unvaried practice of this Colony, and with the consent of this Assembly. That until the said Joseph Wanton, Esquire shall have taken the oath of office as aforesaid, it shall not be lawful for him to act as Governor of this Colony in any case whatever. And that every act done by him, in the pretended capacity of Governor, shall be null and void in itself, and shall not operate as a warrant or discharge to any person acting by his orders, or under his authority."

An act was passed at the same session authorising and empowering Henry Ward, the Secretary of the Colony, to sign all commissions instead of the Governor, and the same to be as valid as if signed by him.

At the June session, Governor Wanton demanded that the oath of office of Governor should be administered to him, which was denied, and the act of disqualification continued.

"The General Assembly, at the session holden in Providence on the first Wednesday of May last, having passed an act prohibiting His Honor the Lieutenant Governor and the Senate from administering the oath of office to the Hon. Joseph Wanton, Esquire, who was elected Governor of this Colony for the present year, and declaring all acts by him done in the pretended capacity of Governor, null and void, until he shall be engaged in open General Assembly, and with the consent of the General Assembly, &c.: And the said Joseph Wanton having appeared before this Assembly, and demanded that the oath of office be administered to him: and this General Assembly having taken the same into consideration, do *vote and resolve*, That the said Joseph Wanton hath not given satisfaction to this Assembly: That the said recited act, passed at the last session, continue and be in force until the rising of the General Assembly at the next session."

This act of disqualification was continued until the October session, 1775, when the General Assembly declared the office vacant by the following act:

"Whereas this General Assembly, at their session held in Providence, on the first Wednesday in May last, made and passed an act (for divers weighty reasons therein mentioned,) to prevent the Hon. Joseph Wanton, Esquire, who was chosen Governor of this Colony at the General Election held on the first Wednesday of May, from acting in said office, which act hath been continued from session to session until now, without proceeding to declare said office vacant, from a tender regard to the said Joseph Wanton, and in order to give him an opportunity to make due satisfaction for his former conduct, and of convincing this General Assembly of his friendly disposition to the United Colonies in general, and to this Colony in particular: And whereas the said Joseph Wanton, by the whole course of his behavior since the passage of said act, hath continued to demonstrate that he is inimical to the rights and liberties of America, and is thereby rendered totally unfit to sustain the said office: And whereas the calamities of the present times make it necessary to this General Assembly to avail themselves of the advantages given them by Charter and the fundamental principles of the Constitution—

"*This General Assembly therefore resolve and declare, &c.*, That the Joseph Wanton hath justly forfeited the office of Governor of this Colony, and thereby the said office is become vacant."

At the same session, the General Assembly elected Nicholas Cooke, then Lieutenant Governor, to fill the vacant office of Governor, and Doctor William Bradford to fill the office of Lieutenant Governor, vacated by the promotion of Mr. Cooke. They appointed a Committee to receive from Gov. Wanton the original Charter, letters, &c., and deliver them to Nicholas Cooke, and the duplicate of the Charter from the late Lieutenant Governor Sessions, and deliver the same to Lieutenant Governor Bradford, his successor.

Governor Wanton maintained a dignified silence, and refused to comply with the last resolution. Thereupon the General Assembly at their February session, 1776, ordered the Sheriff of Newport to proceed to the house of Gov. Wanton, and to take possession of the Charter, papers, &c., and deliver them to the committee, and, in case

of any resistance by him, to take him into custody and bring him before the General Assembly.

At the March session, the Sheriff reported, that with his deputies he forthwith proceeded "unto the house of the Honorable Joseph Wanton, Esquire, late Governor of this Colony, and in his absence, took and carried away from and out of said house, a chest, in which were and are deposited the Charter of the Colony," &c., and delivered them to the committee appointed to receive them.

Thus ended the political life of the Wanton family in Rhode Island, which had for a great number of years, from uncommon personal popularity and family influence, sustained so many important offices in the Colony.

During the occupation of Newport by the British forces, he led a quiet and unobtrusive life; and on their departure, remained unmolested upon its re-occupation by the Americans. Gov. Wanton was a man of amiable disposition, elegant manners, handsome person and splendid appearance. He enjoyed the esteem of all who knew him. He dressed in the finest style of the times, with a large white wig, with three curls, one falling down his back, and one forward of each shoulder. He died at Newport, July 19, 1780, aged 75, and was interred in the family vault in the Clifton burial place.

Gov. Joseph Wanton married Mary, daughter of John Still Winthrop, of New London. They left three sons and four daughters.

1. Joseph, was an Episcopal clergyman, at or near Liverpool, in England.

2. William, who was appointed collector of the customs, at St. Johns, in Nova Scotia, and died there.

3. John, died young.

4. Ann, born March, 1734. In 1764, she was married to Winthrop Saltonstall, of New London, by Rev. Mr. Leaming. She died in 1784, and left five children. 1. Gurdon. 2. Winthrop. 3. Rebecca. 4. Mary W., and 5. Ann. Mary W. Saltonstall was married November 29, 1789, to Thomas Coit, of New London, by Rev. Henry Channing. Of their children, the Rev. Thomas W. Coit, D. D. is now the Episcopal Rector of Trinity Church, at New Rochelle, N. Y., and Rev. Gurdon S. Coit is an Episcopal clergyman, settled at Bridgeport, Ct. To the Rev. Dr. Coit, the distinguished defender of the Church, and author of "Puritanism; or, a Churchman's de-

fence against its aspersions, by an appeal to its own history," the author acknowledges his obligations for important information and assistance.

5. Mary, married Capt. John Coddington, of Newport.

6. Elizabeth, married Thomas Wickham, of Newport.

7. Ruth, married William Brown, collector of the customs, at Newburyport, Mass., who was afterwards appointed by the British Government, Governor of Bermuda.

8. Catherine, married first, a Mr. Stoddard, and afterwards a Mr. Detileur, a surgeon in the British army.

Dr. Coit in a letter states: "Through my grand-father the chair in which Dean Berkely used to sit at Newport, has descended to me, and is still in good preservation. It is the one in which he is believed to have composed his 'Minute Philosopher.'"

BERKELEY'S CHAIR.



"September, 1765. The two last Sundays in this month the Rev. Mr. Bass, of Newbury, preached in St. Paul's, Narragansett, for Mr. Fayerweather."

"Edward Bass, D. D. was the first Bishop of Massachusetts. He

was born in Dorchester in 1726, and graduated at Harvard in 1744. In 1752, at the request of the Episcopal Society at Newburyport, he went to England for orders, and was ordained by Bishop Sherlock. In 1789 he was elected by the Convention of the Protestant Episcopal Churches of Massachusetts to the office of Bishop, and was consecrated May 7, 1797, by the Bishops of Pennsylvania, New York, and Maryland. Afterwards, the Episcopal Church in Rhode Island elected him their Bishop, and in 1803, a Convention of the Churches in New Hampshire, put themselves under his jurisdiction."

Dr. Alden Bradford, a Congregationalist, in his Biographical Notices, says: "Dr. Bass was a good scholar, and a man of great moral worth. In his deportment he exhibited much mildness and benevolence, as well as charity for those of the Congregational order. He assumed no new authority, and claimed no greater power after he was Bishop, than before, and therefore, was highly respected in this higher office. His character was that of an Apostolic Bishop, as described by St. Paul. He died September 10, 1803."

"December 1765. Mr. Fayerweather married, at Dr. Babcock's, Capt. Dudley Saltonstall, to his daughter, Miss Frances Babcock, at Westerly."

Dr. Wheaton, of Providence, has kindly furnished the following memoir as an affectionate tribute to the memory of his early friend, Dr. Babcock, and his family:

PROVIDENCE, June 13, 1845.

DEAR SIR,—You wish me to furnish you with my recollections of Doctor Joshua Babcock, of Westerly. It is true, as I once told you, I lived with him in 1779, in the two-fold capacity of medical student and preceptor to his grandchildren. Being the neighteen years of age only, and never for a week absent from my paternal roof, it was an *era* in my life, at which my mind received many novel and strong impressions, but such as I little thought of being called upon to put on paper, after the lapse of sixty-five years.

Yet I am willing to contribute my mite to your laudable endeavors o rescue from oblivion the names and characters of those who have been conspicuous in the drama, which our little State has enacted in

the successive stages of its history, regretting that the negligence of our predecessors has left you little more than the gleanings of what had been a productive field. For I believe no State in the Union of twice its size, has afforded more examples of the cardinal virtues, originality of character, strong minds, or mother wit; but alas! "they had no poet, and are dead."

Dr. Babcock, at the time of my intimacy with him, was about seventy-five years of age, apparently in good health, and of sound mind and memory. His ordinary family was small, consisting only of himself, his housekeeper, and two little grandchildren, of eight or ten years—one, the son of *Adam*, and the other of his deceased son *Luke* Babcock,—so that it fell to my lot to pass many hours with him alone. I found his conversation always amusing, and often kindly intended for my *instruction*. But as I had been misrepreseted to him by my college tutor, Mr. Howell, as one whose mind was "pregnant, docile, and ductile," he most probably found his good intentions defeated in respect to the *latter*.

The Doctor, with the advantages of a liberal education, had mixed much with the world; been in public life, and seen much of the best society. He was personally well acquainted with most of the leading men of the day, from New London to Boston, and especially Newport; which, within his time, had rivalled New York in population and commercial importance. He abounded in anecdotes, and had a happy talent at telling a story. Seated in his "old armed chair" he would be very interesting; had always something to narrate, illustrative of the character and events, customs and manners of past and present times. I could easily fill a sheet or two of foolscap with anecdotes, which I then listened to with pleasure, but the charm of a story, you know, depends very much upon the unities, action, time, and place; besides some of the best of them might touch blood which still circulates in living veins. I recollect one, however, which may not be liable to this objection. As you have lately mentioned Parson Fayerweather, as officiating at the marriage of the Doctor's daughter Frances, let it be of him by way of sample. This gentleman, it seems, was long the Episcopal clergyman at St. Paul's, Narragansett, and a preacher more facetious than evangelical, having occasion, as he thought, to reprimand his parishoners for their negligence in attending Church. "You have a thousand frivolous excuses," said

he, (naming several,) "but there is none more common with you, than the plea of *foul weather*, but come here, and you will always find Fairweather."

One of the most striking features of Doctor Babcock's character, was his observance of method in every thing in his business, his style of living, amusements, or devotions. He was an early riser, and gave a morning hour to his farm. His breakfast was bread and milk, with some apple-pie, or fruit of the season, while his housekeeper and I were taking a cup of excellent coffee with buttered toast. He would often rally us on our want of taste: "better live as I do;" would he say, "out of this old silver porringer and with this spoon, I have taken my breakfast for forty years." At dinner, and he kept an excellent table, he ate heartily, but always of one dish, be it roast or boiled, fish or flesh; as he began, so he ended. He took cider as his common beverage, and a temperate glass of good wine. At tea, of which he was very fond, he drank exactly *three cups*. At a regular supper table, the fashion of those days, whatever company he might entertain, after due attention to his guests, he confined himself invariably to his porringer of bread and milk.

At the close of the week, his family were called into the sitting-room to hear a chapter read from the Bible, and a prayer. Observing at some of these readings, what I thought a deviation from the common language of the Bible, I had the curiosity to look into the one he made use of, and found it Greek. To the surprise I discovered, he replied: "I have always used it since I left college; if I had not, I should have forgotten the language." Another proof of his methodical habits, and I might add, one deserving of imitation.

The Doctor was a professed Christian, but I do not know that he was rigidly sectarian in his creed. I remember to have found for the first time, in his library, Dr. Samuel Clarke's work on the Trinity, which cost him a Bishopric, and Dr. James Foster's sermons, which lost him fellowship with orthodox Baptists, and that he admired and often called on me to read one of these sermons—ergo—but the word *Unitarian* was not then in use. Waiving his religion, therefore, suffice it to say, that his moral character was irreproachable, and he was an honest man.

The Doctor doubtless loved money, and had been successful in the pursuit of it; he was rich, for that day, in real and personal estate

His minute attention to trifles was systematic with him—a penny saved was a penny got—young and "*audax juventæ*," I now and then ventured to joke him on what seemed to me to be a foible unworthy of him, but he was always ready with an answer to my impertinence, sometimes with the grave remark, "that he considered himself doing the duty of an accountable steward only, for property committed to his charge;" sometimes more pointedly—"ah, Seavy," as he would call me—"despise not the day of small things, (says the wise son of Sirac,) for he that despiseth the day of small things shall perish by little and little." Yet with this habitual attention to small savings, he could bear the accidental, or irretrievable loss of property like a philosopher. He never cried for spilt milk, so that although he had a great deal of "the wisdom of this world," to use one of his favorite expressions, he was not parsimonious as evinced by his public spirit, the generous style in which he lived, and his liberal hospitality; his house was always open to those who had any claims upon his attention, especially to those who, in those trying times, were zealous, or actively engaged, in the public cause.

Doctor Babcock was the friend and correspondent of Dr. Franklin, who was in the habit of stopping at his house on his yearly visits to Boston, and a patriot of his school. He had many anecdotes to relate of Franklin, one, I recollect, quite characteristic of that veteran. Mrs. Babcock, (who, by the way, was considered a very superior woman,) asked the Doctor if he would have his bed warmed? "No, madam, thank'ee, but if you will have a little cold water sprinkled on the sheets I have no objection." In one of his letters written on the eve of his last departure for Europe, after expressing the effort it cost him to obey this call of his country, he added, "I am no longer the man I once was, age has laid his cold hand upon me," an expression, the force of which, I understand now better than I did when I read it sixty-five years ago.

Yes, the Doctor was a zealous and enlightened patriot, and as liberally devoted his time and money to the cause, both in a public and private capacity, as a statesman or a citizen, as any of his compatriots. I have been credibly informed, that a dark period of the war, when a considerable sum of money in specie was wanted for the public service, he generously offered to advance it upon the credit of the State, abiding the issue—an act which, in these more enlightened

days, is accounted the best evidence a man can give of his liberal devotion to church or state.

Dr. Babcock was in person not above the middle size, of a rather spare habit—light and active for a man of his years. He could mount a horse of sixteen hands high with the agility of a boy, and laughed at me for going to a horse-block to mount one of not more than fourteen. In his dress and manners he was a gentleman of the old school; scrupulously polite, often quoted Chesterfield, who was then in his zenith, and perhaps laid too much stress upon trifling ceremonies; to eat cheese with bread and butter, or to drink more than *three* cups of tea, he would consider ill-bred. In which notion he differed as widely from his cotemporary, Dr. Samuel Johnson, as did his opinion of Colonial rights from the "Taxation no Tyranny" of the latter.

When I came to him I found him surrounded by 15 or 16 grandchildren, fine boys and girls, of whom their grandsire might justly be as proud as he was solicitous that they should receive the same excellent education which he had bestowed upon his own three sons and two daughters. Besides the two boys already mentioned, there were three or four children of his eldest son Harry—about the same number of Mr. John Bours, of Newport, who married his eldest—and of Commodore Saltonstal, who married his youngest daughter. These had found a welcome retreat here from the war; Newport being then in the hands of the British, and New London an exposed situation, as events soon afterwards proved. They were all, for their several ages, well advanced in their pupilage, none of them A. B. C. Darians. Peter, the eldest son of Mr. Bours, was a fine little fellow, who at the age of 10 years read Horace with facility—a promising genius, but with the sad and too frequent issue of such promise, in less than three years I received a letter from his father informing me of his death. Of the fate of the residue of this interesting little flock I am but imperfectly informed. I fear I have survived most of them.

Mrs. Saltonstal was an elegant and accomplished woman. There was, I remember, a well-painted portrait, a good likeness of her, hanging in her father's south parlor chamber, which I trust has been preserved by some of her family. Her husband, Commodore Dudley Saltonstal, you will recollect as a matter of history, was naval

commander in the Penobscot expedition which proved so disastrous this year. On his return to Boston, he was severely censured, as the unfortunate generally are. His fault, if any, was a want of sufficient promptitude in action. He was a man of sober thought and good sense, and not deficient in personal courage, as was proved both before and after this disaster; but his courage was not of the Nelson-dashing, hell-daring character which the emergency demanded.

I was at his house when he returned—lately the commander of thousands, now the solitary traveller on horseback, crestfallen. I of course did not stay to witness the moving scene which must have followed in such a family, at such a time.

The Doctor's youngest son, Luke, was an Episcopal clergyman at Philip's Manor on the Hudson, where he died, leaving a wife and several children. Hawkins, in his historical notices of the missions of the church of England, says, "Another victim of ill-treatment already mentioned, was the Rev. Luke Babcock, missionary at Philipsburg. He was seized by the insurgents, his papers were examined, and because he answered affirmatively to the question whether he considered himself bound by his oath of allegiance to the King, he was deemed an enemy to the liberties of America, and ordered to be kept in custody. After four months confinement his health gave way, and he was then dismissed with a written order to remove within the lines of the King's army. "He got home, says Mr. Seabury," with difficulty, in a raging fever and delirious, and there died, extremely regretted. Indeed, I knew not a more excellent man, and I fear his loss, especially in that mission, will scarcely be made up."

One of his daughters became the wife of Gilbert Saltonstal, merchant in New York, a most worthy and respectable man, with whom I was well acquainted. Doctor Babcock's excellent wife also died there whilst on a visit.

His second son, Adam, was long a distinguished merchant in Boston, where he died not many years since.

His eldest son, Colonel Harry Babcock, was a brilliant and extraordinary man—formed by nature and education to be the flower of his family, and an ornament to the country which gave him birth. His biography—written by one who had the requisite documents,

talents and leisure—would form a curious, interesting, and instructive work. But I have already extended my notes and reminiscences to an unreasonable length, and must return to take leave of his father.

Doctor Babcock and his cotemporary, the venerable Samuel Ward, were long the two luminaries of their town; but their affection for each other, it appeared, was not quite as mutual as that of the twins of *Leda*. There was one point of resemblance, however, between them and these elder luminaries—they agreed never to be both above the horizon at the same time. In short, in local politics they were rivals. But Gov. Ward had died at Philadelphia in 1775, whilst in attendance there as one of our first members of Congress, since which the Doctor was

"Like the last rose of summer, left blooming alone."

A town meeting could not be organized until he arrived to take his seat as Moderator.

Such was the consideration in which he was held when I knew him. Judge of my feelings and reflections when, after the lapse of a little more than a half a century, upon a visit to Westerly a few years since, I found the places which knew him, did indeed know him no more—that not one of his numerous descendants was living in the town—that I could scarcely meet a person who had even a traditional knowledge that such a man ever existed, and but one who could tell me where he was buried.

Three miles below the village, in a lonely and, I fear, unfrequented spot, I with some difficulty found his grave. The inscription on the slab which covered his ashes was so injured by time or the weather as to be hardly legible, but by prostrating myself on it (which I did most devoutly,) I was able to decipher that he died in the spring of the year 1783—living long enough, I trust, to enjoy the consummation of his public wishes, in the acknowledgement to freedom and independence of his country, and to address his Maker in the consecrated words—"Now lettest thou thy servant depart in peace."

Yours, respectfully,

LEVI WHEATON."

Mr. B. Reynolds has transmitted the following inscription from the slab covering the grave of Dr. Babcock :—

THIS STONE
COVERS THE MORTAL PART
OF
THE HON. JOSHUA BABCOCK, ESQ.,
OF WESTERLY,
WHO DIED APRIL 1, 1783,
AGED 75 YEARS.
HIS ABILITY AND INTEGRITY
AS A STATESMAN,
IN THE DISCHARGE OF SEVERAL
IMPORTANT OFFICES OF TRUST,
THE PUBLIC RECORDS
OF HIS COUNTRY
TESTIFY,
AS DO ALL WHO KNEW HIM,
THAT AS A PHYSICIAN,
HE WAS EMINENT
IN HIS PROFESSION;
AS A CHRISTIAN,
EXEMPLARY;
AS A GENTLEMAN,
POLITE AND ENGAGING;
AS A HUSBAND AND FATHER,
A MASTER AND FRIEND,
WORTHY OF IMITATION.

The late Major Paul Babcock, the son of the late Colonel Harry Babcock, furnished the following memoir, which is cheerfully inserted.

"Doctor Joshua Babcock was born in Westerly in the year 1707. He was graduated at Yale College, and soon after commenced the study of physic and surgery in Boston, and afterwards went to England to complete his education. He settled in his native town, where he soon obtained an extensive practice. He soon after opened as extensive a retail country store as any between New York and Boston. He was likewise much in public business. As Chief

Justice of the Supreme Court of the State, he pronounced the sentence of death on the notorious Thomas Carter, for the murder of Jackson. Dr. Babcock had two half brothers and three sons, which were all graduated at Yale College. His eldest son, the late Colonel Harry Babcock, was born in 1736: he entered college at twelve years, and took his degree at sixteen, at the head of his class. At the age of eighteen, he obtained from the Legislature of this State a charter for an independent company of infantry, and was appointed captain. At the age of nineteen, he was appointed Captain of a company composing one of the regiment raised by this Colony, and marched to Albany, from thence to Lake George, and joined the army in the campaign of 1756, to dislodge the French from Canada. Sir William Johnson, commander-in-chief, detached four hundred men under Col. Williams, to reconnoiter. Capt. Babcock, with sixty men, constituted a part of the corps. They were attacked by the enemy, commanded by Baron D'Eskau, and defeated. Colonel Williams and Captain Babcock had nineteen men killed and wounded. Baron D'Eskau was taken prisoner.

"Next year, at 20, Capt. Babcock was promoted to Major; at 21, was promoted to a Lieutenant Colonel; at 22, he commanded the Rhode Island regiment, consisting of one thousand men; and in July 1758, he marched 500 of his men with the British army against Ticonderoga. He had 110 men killed and wounded, and was wounded himself by a musket ball in the knee. In this attack the British and Provincial army had 1940 men killed and wounded. The next year he helped to take the Fort under Gen. Amherst, without the loss of a man. He had then served five campaigns in the old French war with great reputation. About the age of twenty-five, Col. Babcock spent a year in England, chiefly in London, where he was treated with as great respect by the nobility and gentry as any other American of his time. Soon after his return, he married and settled in Stonington, in Connecticut, and commenced the practice of the law. When the Revolution commenced, he was a staunch Whig; and in 1776 he was appointed by the Legislature commander of the forces at Newport. While commander at this time, he had one opportunity to display his courage. On the open beach, with an eighteen pounder, he drove off the British man-of-

war Rose by his own firing. He had practised as an engineer at Woolwich when in England. He was so severely affected by a fit of sickness in the winter following, that he never entirely recovered. Col. Babcock was a man of fine person, accomplished manners, commanding voice, and an eloquent speaker."

The late Hon. E. R. Potter said that he heard Col. Babcock in an address before the Legislature on an application for liberty to raise a regiment in behalf of this State to assist the King of France at the commencement of the revolution, as that monarch had been the friend of America, that he drew tears from the eyes of the members —that he never heard a more powerful or eloquent appeal—but his application failed.

Major Paul Babcock who furnished the above, the son of Colonel Harry, was in middle life a man of fine form, great personal comeliness, and of accomplished manner. He died a few years since.

Mrs. William Palmer, of New York, the daughter of Major Paul, and the grand-daughter of Col. Harry, spent the warm season at the village of Stonington, a few years since. She was a handsome and accomplished lady, and impressed you, as she moved, that the blood of a distinguished ancestry ran in her veins.

The family mansion, though delapidated, is still standing on the old country road one mile east of Pawcatuck village, in Westerly. It is situated on high land, overlooks the village, Pawcatuck river, and commands an extensive prospect. The tall box standing on each side of the path leading to the house—the massy gate—its once expensive fences and enclosures, now in ruins—and other evidences of departed grandeur—impress the beholder that this was one of the plantations of the old aristocracy of Narragansett.

There were in the Babcock family portraits of most of its members. The following letter from the great-grandson of Dr. Joshua Babcock gives a history of some of them :—

"Dear Sir,

The portrait of Col. Harry (now in the family of Mr. Giles Ward, where my mother, the widow of Major Paul Babcock, recently deceased,) is full length, or rather three-fourths, say to the knees—is taken in a court dress, with small sword, holding his

chapeau in one hand. He must have been about twenty years of age; was, I believe, at the time a captain in the army. It was painted either in Boston or London, most probably the latter. It bears the artist's mark—1756, *by J. Blackburn.* It is a very handsome and striking picture—even now the coloring is scarcely faded. It was always considered a good likeness. There is also a bust portrait of him, taken in after life; also one of the Rev. Luke Babcock; but these were given away by my father some years before his death.

Of the other members of the Babcock family, I know but little; my father's memory was always stored with anecdotes and reminiscences of his family, and for a long period there was in our family letters and papers of my grandfather and great-grandfather, which if we had now, there might be much interesting matter culled from them; but they have become scattered and lost, and with my father has died many facts and particulars of his family that his children, I regret to say, have no records of."

Yours, &c., GILES BABCOCK.

New York, June 26, 1846."

"June 4, 1766. Mr. Fayerweather attended the Convention of the Episcopal clergy at Boston, and the Rev. Dr. Caner preached in Kings Chapel from these words—*Follow me.* Sunday after, I preached for the Doctor, and baptized a child, which was registered in their church books."

"April 1st, 1766. Major Benjamin Brenton died, and three days after (which was the 4th of April,) he was buried on his own farm. The burial service was performed by the Rev. Mr. Fayerweather, at the Major's desire, who in his sickness was visited by Mr. Fayerweather and prayed with."

Major Brenton was the great grandson of Governor Brenton. Governor Brenton was a large landed proprietor in the Colony. Jahleel, the eldest son of the Governor, inherited most of his father's estate, and also owned a large estate in Narragansett. He was the first collector of Boston; afterwards the colony of Rhode Island appointed him her agent in England, and continued the appointment several years. He was then appointed by the King Surveyor General of the customs for the Colonies. He died at Newport, in 1732, without issue.

"Nov. 2, 1766. Mr. Fayerweather preached in Christ Church, Cambridge, and the two Sundays succeeding, and the third at Christ Church, Boston, for the Rev. Mr. Greaton."

"June, 1767. The two last Sundays succeeding in this month, the Rev. Mr. Lyons and Mr. Fayerweather exchanged; he preached in St. Paul's, and Mr. F. in the church of Taunton, in the Province of Massachusetts."

The Rev. Mr. N. T. Bent, Rector of St. Thomas' church, Taunton, in a historical discourse delivered on Easter-day, 1844, says—"The first resident minister here appears to have been the Rev. John Lyon, who at the outset holds this claim upon our gratitude, that he left a fair and apparently a complete record of his official acts. Others must answer for its mutilation. We are also indebted to some other hand for an earlier record, of baptisms especially, of which twenty-one are recorded from Nov. 30th, 1755, to April 14th, 1764. Mr. Lyon's first baptism was on Feb. 6th, 1765, from about which time—perhaps a few months earlier—his ministry here commenced. In April of that year, we find the parish agreeing with Mr. Lyon as their minister, for a salary of *twenty pounds* annually, as long as he should continue with them; this probably in addition to the use of the glebe and a stipend from the Society in England. And, what may be mentioned to their praise, we find the statement

of the wardens, that in March 1776, before the expiration of his first year, they had settled with Mr. Lyon, and paid him his salary, "to his good acceptance"—an example of promptness, we venture to say, which few parishes in New England have more uniformly imitated than this.

"The number of communicants in the church in 1764 was *twelve*. *Twenty* were added in 1765. This made the number *thirty-two*. In the same year, there were *twenty-seven* baptisms of children and adults. Tradition speaks of Mr. Lyon as a most estimable man and exemplary minister of Christ. He seems to have been watchful over the lambs of his flock. The number of children under catechetical instruction in 1765, was *sixteen*. Confirmations in the absence of a bishop could not be administered. It appears, also, that Mr. Lyon was not regardless of the interests of the community in the matter of sobriety and good morals. We sometimes accuse the ministry of that period of indifference to existing vices. Mr. Lyon, it appears from the record, distributed at one time twenty copies of a book or tract entitled, 'Admonition to the drinkers of spirituous liquors'—one evidence, at least, of a minister's laboring to make men temperate, and that too in his own appointed sphere, eighty years ago. Who shall say that such labors were in vain, however much they left to be done by those who shall come after?

"The loss of records forbids me to say how long Mr. Lyon's ministry continued. He left some time before the Revolution, it is believed, and went to Virginia, where he died."

"April 24, 1768. Mr. Fayerweather married George Brown to Miss Hannah Robinson, at her father William Robinson's house, in Point Judith, Narragansett, in the presence of many."

George Brown was the son of Robert, and grandson of William Brown. The family emigrated from Glasgow, in Scotland, and settled in South Kingstown. His uncle, Thomas Brown, devised him a large estate, in addition to the estate inherited from his father. William Brown, his grandfather, married the daughter of Governor Robinson. Gov. Brown's wife was the daughter of William, and

granddaughter of Gov. Robinson's. Mr. Brown and his wife were first and second cousins. Gov. Brown was, for many years, a representative in the General Assembly; in 1795, he was elected by the Legislature second Justice on the bench of the Supreme Court of the State, and held the office until 1799, when he was elected by the people Lieutenant Governor of the State, over Lieut. Governor Samuel J. Potter, after a severe and close canvass. This vote drew the lines in this State between the two great political parties of the country—the federalists under Mr. Adams, and the democratic under Mr. Jefferson. Gov. Potter, the republican—now styled democratic—candidate, succeeded over Gov. Brown in 1800; and, in 1801, this State became republican, and continued so until the war of 1812. Gov. Brown was a courteous and amiable gentleman, an exemplary communicant of the Episcopal church, and a liberal contributor to its support. He sustained an irreproachable character through life, and died January 20, 1836, in the 91st year of his age, and was buried in the church-yard at Tower Hill. He left nine children.

"July 28, 1769. On Friday evening, Mr. Fayerweather married his brother-in-law, George Hazard, Esquire, to Miss Jane Tweedy, at the Parsonage-house, Narragansett."

The Hazards are a numerous family—the most so in Narragansett, if not in the State. Watson, in the "Historic Tales of Olden Time," says, "Mrs. Maria Hazard, of South Kingstown, R. I., and mother of the Governor, died in 1739, at the age of one hundred years, and could count up five hundred children, grand-children, great grand-children, and great great grand-children—two hundred and five of them were then alive. A granddaughter of her's had already been a grandmother fifteen years! Probably this instance of Rhode Island fruitfulness may match against the world."

They have descended from Thomas Hazard, who emigrated from Wales about the year 1639, to the Jerseys, and from thence to Rhode Island, and settled in Portsmouth in 1640. His son, Robert, at that

time about four years old, came with him. Robert was the only son that came over with him, as far as can be ascertained. The eldest son of Robert was Thomas Hazard, who died in 1745, aged 92. His children were Robert, George, Jeremiah, Benjamin, Stephen, Jonathan, and Thomas. From these sons, a numerous issue have descended, and many of them distinguished men.

George Hazard, mentioned above in the record, was the son of George, who was Lieutenant Governor of the Colony in the years 1734, 5, 6, 7, and 8, and great grandson of the first settler. He lived and died in South Kingstown. George, the younger, early settled in Newport as a merchant, and was elected a representative to the General Assembly from that town for many years. He was the only Mayor of Newport under the city charter, and held other honorable and responsible offices in the State. He died at Newport. The following is extracted from the Newport Mercury.

"Died in this town on Friday, August 11, 1791, George Hazard, Esquire, for many years a respectable merchant; for upwards of thirty years a representative from this town in the Legislature; for twelve years Chief Justice of the Court of Common Pleas for this County; a member of the Convention which adopted the Constitution of the United States; and formerly Mayor of the city of Newport." He was baptized in the church at Newport, in 1750.

Edward Hazard, eldest son of Mayor George Hazard, married Sarah Cranston, the daughter of the Hon. Thomas Cranston, the grandson of Governor Samuel Cranston, in May, 1770, and settled in South Kingstown, on a farm given him by his father. (The Hon. Thomas Cranston and Abraham Redwood, the founder of the Redwood Library, married sisters. Three full-length portraits of Mr. Cranston, wife, and daughter, painted by Copley, are hanging up in my house at Kingston.) Thomas Cranston Hazard, only son and child of Edward, graduated from Rhode Island College, now Brown University, in 1792, and is now living at Voluntown, Conn.

Nathaniel Hazard, third son of Mayor George, graduated from R. I. College in 1792. He was a representative in the General Assembly for several years, and was Speaker of the House. In 1818, he was elected Representative to Congress. He died at Washington in 182–, and was interred in the Congressional burying ground.

Thomas Hazard (College Tom) was a descendant of the first settler in the fourth degree. He entered college, but having been early indoctrinated in the faith of the Quakers, he became conscientious respecting collegiate honors, and left the institution before the regular period of conferring degrees. He married Elizabeth, the daughter of Governor Robinson, and settled on his farm in his native town of South Kingstown, near Tower Hill, where John Nichols now resides. Mr. Hazard was comely in person, large in stature, six feet, and of great physical strength. He was a preacher of the Society of Friends for forty years before his death, and tradition speaks of him as a strong, forcible, and argumentative speaker. He was deservedly popular in his denomination, and was the first in his Society that advocated the abolition of negro slavery, and travelled much as a public Friend, preaching the doctrine of emancipation among his brethren. The following is transcribed from a communication made to me by Mr. Isaac P. Hazard, his grandson :

"You requested me to state what I knew respecting the very active part which my grandfather was the first to take in the abolition of negro slavery in this State, and I will endeavor to give it to you as I have heard it from my father and others.

"About the time of my grandfather's marriage, (he having chosen agriculture for his profession in preference to the law, for which his father had designed him,) it was the intention of his father to establish him on a farm befitting what he considered his station in life—a large tract of good land, well stocked with cattle, and negroes enough to cultivate it.

"With this view he gave him an introduction by letter to an old acquaintance of his, in North Stonington, Ct., a worthy deacon of the Presbyterian or Baptist church, I forget which, whom he was accustomed to employ in purchasing stock, and in whom he placed great confidence, requesting his aid in selecting and purchasing for his son.

"My grandfather arrived at the village near where his stock purchasing was to commence on Saturday afternoon, and not wishing to interfere with the very strict rules then observed in that State in regard to the sabbath, had intended to remain at the public inn until Monday morning, and then present his letters and proceed to business.

"But the old Deacon chanced to visit the village that afternoon, and finding the son of his friend there, insisted on his returning home and spending the sabbath with him, which was complied with.

"Among the topics of conversation during the evening, was that of religion, of which at that period Connecticut gave Rhode Island credit for a very small share, and that not very orthodox.

"In discussing the merits of various sects, my grandfather mentioned Quakers, who were among the settlers of this country, and numbers like his family, who though they did not belong strictly to that society, yet attended their meetings, when they attended any; and he being about to marry one of that sect, which, (as was the case,) if married in the meeting according to the form of the society, would give him the right of membership, he doubtless considered himself as identified with them.

"In reply to his mentioning Quakerism, the old Deacon observed: 'Quakers! they are not a Christian people!'

"As my grandfather was just from Yale College, remarkable for the strength of his argumentative powers, had paid some attention to Divinity, he believed he could answer all the objections which their persecutors urged against them in Europe, in a manner that would fully confute his antagonist, and satisfy him of the error of his views. He asked him to state his objections, expecting they would be those heretofore used by the various controversial writers of that age of religious controversy, and with which he was familiar. But to his surprise he answered: "they hold their fellow-men in slavery."

"At this time the Quakers, although holding many testimonies against the errors of the age, differing from and in advance of most Christian denominations, many and most of which have since been adopted, seem seldom to have turned their attention to the subject of slavery, and were among the greatest slave-holders of the country.

"My grandfather's mind had once (if not oftener,) been turned to the subject, when directed by his father to oversee some slaves at their labor on a very hot day. He took a book and sat under the shade of a tree, but from the extreme heat, he could not even in that situation keep comfortably cool. This led him, while the laborers were toiling in the heat, to contrast slavery with freedom, and probably prepared his mind to embrace the old Deacon's views. Looking therefore at this unexpected position of the argument, he con-

sidered his ground untenable ; gave up the defence of his society, and changed the subject of conversation, and soon from his own reflections became thoroughly convinced of the error of holding slaves, which he communicated to his father after his return, signifying to him his intention of cultivating his farm by free labor.

"His father at that time being the largest farmer, and one of the largest slave holders in New England, and considering his son's views if persisted in, would greatly injure, if not ruin himself and neighbors, endeavored to dissuade him from it, but finding him determined, threatened to disinherit him if he persisted. The subject occasioned a coolness between them for some time. He persevered in what he believed to be his duty, expecting from the firm and unchangeable character of his father and family to be disinherited.

"He commenced cultivating his farm with free labor, and labored himself in the cause of negro emancipation.

His first object was to get the religious society of Friends, or Quakers, of which he became an active, zealous, and efficient member, to embody in their discipline, a clause to prohibit its members from holding, or dealing in slaves.

"Although the Society had already sometime previous abolished among its members the practice of branding their slaves with a hot iron to distinguish them, which after several years' discussion they pronounced cruel and unchristianlike, (which I allude to as showing the state of the human mind then on the subject,) it was not without much labor that they were induced to make it a part of their discipline, that the members should neither hold or deal in slaves. He visited various parts of New England, and New York, in promulgating his views on that subject, and was finally successful.

"About the same time, John Wodman, of Mount Holley, New Jersey, whose life and character was a noble example of Christian benevolence and purity, was engaged in the same enterprise in the Middle States, and visited this neighborhood, and a mutual friendship existed between them during their lives.

"The late venerable Moses Brown, was one of the most active, zealous, and efficient assistants, not only among the Society of Friends, but in aiding him to procure the passage of a law by the Legislature, terminating the existence of slavery in Rhode Island, which he lived to see accomplished, as well as a recon-

ciliation to his father, who showed the convincement of his son's views, by leaving in his will (previous to the law before alluded to,) all his slaves free at his death, and his property to his four children, without the distinction he had threatened.

"I have dwelt particularly on this abolition subject, not only because you requested it as the first active abolition movement in New England, but as an important era in our history, and the commencement, or cause of an entire change of the state of society in this country.

"Up to this period, and sometime after, Narragansett was the seat of hospitality and refinement; her large landed proprietors living in ease and luxury, visited by the *elite* from all parts of the then British American Colonies, and distinguished strangers of Europe.

"It also puts in a proper light a trait of my grandfather's character, which he was supposed generally not to possess,—that of never changing his opinions, or first views on any subject.

"An old friend and neighbor of the family (the late Andrew Nichols,) who had known him all his life, and who died but a few years since, one day observed to me: 'It is fortunate for society, that your grandfather always saw correctly at first view, for I believe he was never known to change his opinion on any subject, and such was the power of his reasoning faculties, that had he have taken the wrong side, he could probably have made it appear the right, and if he could not have convinced others, he could have so forcibly answered their arguments, as to have silenced them. I never knew or heard (he continued,) of his giving any thing up in my life, and he always appeared to have seen the right of the case at first.'

"He was too young to have known him before he commenced his abolition doctrines, or he would have known that he changed his views once at least.

"I have understood he was never severe in his denunciation of slave-holding—was a participator in the fruits of slave-holding himself until convinced of his error, and he labored to convince others with mildness and sound argument, in which he was eminently successful, and had the satisfaction of seeing his views established throughout New England, and most of the Middle States, before his death.

"In connection with this important subject of abolition, there is

another individual whose name is now scarcely known and recollected by any out of our family, but one who my grandfather and some of his decendants have been accustomed to place highest on the list of disinterested (if that term will here apply,) philanthropists in that cause.

"This was Jeremiah Austin, who a little before the subject was discussed, as before stated, found himself, after the death of his father, the owner of a single slave, his sole inheritance, which from a belief that it was unjust to hold slaves, he freed and worked himself as a daily laborer, and probably from a similarity of views, was afterwards engaged by my grandfather as overseer, or manager of his farm."

"In person, my grandfather was large, full six feet high, and weighing about two hundred and fifty pounds, of great strength, both of body and mind; and the late William T. Robinson, of New York, once told me his whole appearance and deportment came the nearest to the standard of a truly noble man, according to his conception, of any person he had ever met with. Your brother, Daniel Updike, of East Greenwich, once in speaking of the degeneracy of the old Narragansett race, observed that although our family had kept up the standard as well as any, yet we were as far below that of our ancestors both in body and mind, as those who had depreciated most were below us.

"He was fond of society, and very hospitable, and generally had more or less staying at his house through the summer."

He died at South Kingstown, August 26, 1798, aged about 80. The present Isaac P., Thomas R., Rowland G., and Joseph P. Hazard, sons of the late Rowland Hazard, are his grandchildren.

Thomas Hazard (Virginia Tom.,) was a descendant, in the fourth degree, from the common ancestor. He was a merchant in Newport for many years, and acquired a large estate. His first wife was a Bowdoin, a branch of the Boston family; his second was Eunice Rhodes, of Patuxet, Rhode Island. In the Revolution, Mr. Hazard adhered to the cause of the crown, fled to the enemy, and his estates were seizèd and subsequently confiscated. The great destitution to which his family was reduced by this unfortunate election, is very expressively described in a petition to the General Assembly, in 1782.

"Mrs. Eunice Hazard, of Cranston, represents that she is the wife of Thomas Hazard, late of Narragansett, now a refugee in New York; that the said Thomas Hazard left her three years ago in a condition almost helpless, with seven young children, one of them at the breast, and the rest unable to support themselves; and that, from that time to this, she has encountered many difficulties in bringing up and supporting the said children; and she hath at length exhausted all the resources in her power, and expended not only what remained in her hands of her said husband's effects, but also nearly the whole of what came to her particular use from the estate of her late honored father; and thereupon prayed this Assembly to take her unhappy case in consideration, and extend to her and her children such grace and favor as may seem meet; and in particular to grant her the house and lot of land lying in Newport which was her husband's late estate." In consequence of this plaintive representation, the General Assembly humanely directed the rents of said property to be paid to her.

After the war, Mr. Hazard returned to this State, and the General Assembly, through the influence of his brother, Jonathan J. Hazard, a leading Whig, were inclined to restore his estates if a satisfactory submission should be made. This he indignantly refused, and the confiscation was consummated.

In 1785, Mr. Hazard repaired to England, and the British Government, for his loyalty, his sacrifices, and sufferings, besides other remuneration, granted him a large tract of land at St. Johns. In 1786, he embarked for his new residence, with his wife and all his children, except those who had previously married and settled in Rhode Island. In a letter to his daughter, Mrs. Walter Watson, of South Kingstown, he says: "I have got five thousand acres of land from Government, and am to settle it in one year, or give up that which will not be settled on. I have for you, if your husband will come and settle on it, five hundred acres of good land that lies on a harbor, where you can catch plenty of all kinds of fish, and there is good timber and hay on it; if you do not come or send and settle on it this summer, you cannot have it in the same place."

Mr. Hazard died at St. Johns, in April, 1804, at an advanced age. Mr. Elisha Watson married Ann Cole, and Mr. Wilkins Updike married Abby Watson, two of his grand daughters.

Jonathan J. Hazard was a descendant, in the fourth degree, from Thomas, the first settler. He took an early and decided stand in favor of liberty in the Revolutionary struggle. In 1776, he appeared in the General Assembly as a representative from Charlestown, and was elected paymaster of the Continental Battalion in 1777, and joined the army in New Jersey. In 1778 he was re-elected a member of the General Assembly, and constituted one of the Council of War. He continued a member of the House most of the time during the Revolution.

In 1787, he was elected by the people a delegate to the Confederated Congress. In 1788, he was re-elected, and attended the old Congress as a delegate from this State.

Mr. Hazard was a politician of great tact and talent, and one of the most efficient leaders of the PAPER MONEY party, in 1786, and their ablest debater in the General Assembly. He beat down the opposition raised by the *Hard Money*, or mercantile party. He feelingly depicted the lowering distress of the times produced by the avaricious course of the mercantile party. He represented that prompted by exhorbitant profits, they had shipped to England, our late enemy, all the remaining specie that could be obtained to supply the country with fabrics which the war had exhausted; that the patriotism of the mercantile party was swallowed up by the lust of profit, and that the interest of money by these selfish and avaricious speculations had risen to 20 per cent. per annum, and in some cases to 4 per cent. per month; and that the paper money emission was the only measure of State policy to prevent civil commotion. He argued, likewise, in favor of the safety of the emission; that it was guarantied by land security; that it was to be loaned on bond and mortgage of twice the value of the amount borrowed, to be estimated by a committee under oath; that it was an emission widely different from that of the States, being founded on real estate, and that as long as the real estate remained, the money must retain its value, and that no bank could be more secure. That the public were alarmed without reason, and that the opposition were governed by avarice and prejudice.

Mr. Hazard was the leader of the same party under the name of the Anti-Federalists, and a fiery opponent of the adoption of the Federal Constitution. As a delegate to the Convention assembled at South Kingstown, in March, 1790, to take into consideration the

adoption of that instrument, he successfully resisted the measure, and upon an informal vote, it was ascertained that there was a majority of 17 against its adoption. Upon this event, the popular party *chaired* Mr. Hazard, their leader. The friends of the Constitution, however, obtained an adjournment to meet at Newport in the May following. In the meantime, all the influence and wealth of the State were brought to bear upon the members of the Convention, and whether Mr. Hazard was actually *influenced* by *other means* than conviction, cannot be ascertained, but his opposition became neutralized, and the Constitution was adopted by a bare majority of one, (some say two,) but the original paper upon which the yeas and nays were minuted gives only the majority of one. The defection of Mr. Hazard, upon a question of this magnitude, and in relation to which his party confided in his integrity, shook the confidence of the public and his party, and he fell in popular estimation, and never regained his former elevated position. He was subsequently a representative in the General Assembly, but his influence was so greatly impaired by this defection in the Convention, that he never could re-establish himself in the good opinion of his party or the people.

Mr. Hazard was well-formed, sturdy in body and mind, with a fine phrenological developement of head. He was a natural orator, with a ready command of language, subtle and ingenious in debate. He successfully contended against Marchant, Bradford, and Welcome Arnold, the debaters of the House at that period. He was, for a long time, the idol of the country interest, manager of the State, leader of the Legislature, in fact, the political dictator in Rhode Island; but his course in the Constitutional Convention was the cause of his political ruin. It was a Wolsey's fall, to rise no more.

The late Hon. Elisha R. Potter, and the late Hon. Benjamin Hazard, who knew Mr. Hazard in the zenith of his political influence, always spoke of him as a man of great natural power and sagacity. He moved to New York in the latter part of his life, purchased a valuable estate, and settled his children there. He occasionally visited Rhode Island. He died at an advanced age.

Jeffrey Hazard, of Exeter, was a descendant from Thomas, the common ancestor, in the sixth degree. He was for many years representative in the General Assembly, Chief Justice of the Court

of Common Pleas, Judge of the Supreme Court, and Lieutenant Governor of the State.

Four of the Hazard family have been Lieutenant Governors of Rhode Island.

The late Commodore Oliver H. Perry was a descendant of Thomas Hazard, the first settler, in the sixth degree. Raymond, father of the Commodore, was the son of Judge Freeman Perry, who married the daughter of Oliver Hazard, of South Kingstown. The Commodore was named after his maternal great grand-father, Oliver Hazard.

"July 7, 1770. Saturday died John Gardiner, Esq., of Boston Neck, and on Sunday, the next day, he was decently buried in the church-yard of St. Paul's, on which occasion the corpse was carried into the church, and a funeral sermon preached by Mr. Fayerweather, the rector, to a full and serious congregation."

Mr. John Gardiner was a son of William Gardiner, the descendant of the first settler in Narragansett; was brother of Dr. Sylvester Gardiner, of Boston, and brother in-law of Dr. McSparran. He died on the homestead farm of his ancestors. His first wife was Mary Hill—she left four children. Anstis, married Rowland Robinson, father of the "unfortunate Hannah Robinson;" Thomas died without issue; Amos had several children, Mrs. Daly, of Providence, is one of his granddaughters; William married Eunice Belden, brother-in-law of Gen. Wyllys, of Hartford—he left one son, who died without issue. His second wife was Mary Taylor, niece of the Hon. Francis Willet. They left six children—1. John, married Sarah Gardiner, issue; 2. Benjamin, issue; 3. Abigail, married Lodowick Updike, issue; 4, 5. Mary and Sarah, both died single; 6. Lydia, married Robert Champlin, brother of the late George and Christopher Champlin. They left one daughter, Mrs. Mary MacRea, of Newport—second husband, John Faxon. Several children.

"On Sunday evening, July 29, 1770, departed this life, John Case, Esquire, at Tower Hill, on Tuesday, the 31st of July. He was decently interred in St. Paul's church-yard, in North Kingstown, and a funeral sermon preached by Mr. Fayerweather on the occasion in St. Paul's, before a numerous and attentive audience. Mr. F. visited Mr. Case every day for some considerable time, and prayed with him and administered the blessed sacrament to him two or three times distinctly."

Mr. Case was an unwavering friend, a generous benefactor during life, and in his will made large donations to the church, of which he had been an exemplary member. He gave his homestead on Tower Hill, Quaker Hill farm and wood lot, in Narragansett, to the use of his wife for life; and, after her decease, in trust for the use of the Society for the Propagation of the Gospel in Foreign Parts—the rents, issues, and profits to be applied towards the support of an Episcopal Bishop of the Church of England, when it should please God that one should be sent over properly appointed and consecrated to preside over the Episcopal churches in North America, whose diocese or district should comprehend the Narragansett country and none else; and these bequests were for no other use or intent whatever. And before a Bishop should be sent over, the rents and profits should be appropriated towards the maintenance of the poor belonging to the church of England in Narragansett, who were of sober lives and conversation, by the officers of the church for the time being.

He also bequeathed $500 for building a church on the lot given by Dr. McSparran for that purpose; $150 for repairing the old church of St. Paul's in North Kingstown, and if not repaired, but a new one built on the McSparran lot, then said $150 to be appropriated for that purpose; $50 for a school house on Tower Hill, and $350 in trust, the interest to be applied to educate poor children in the school house at Tower Hill.

There being no Bishop answering the provisions of the will, the church of St. Paul's, in Narragansett, took possession of the several devised estates, after the death of his wife, in 1798, and appropriated the rents for the support of the poor of the church and its repairs until 1813. At this period, the Trustees of Donations in Boston, through their agent, the Rev. William Montague, obtained possession of the Tower Hill estate, claiming it in behalf of the Bishop of the Eastern diocese, which embraced Rhode Island. The wardens of St. Paul's commenced an action to recover possession. The controversy was finally compromised, and the estate of the late Mr. Case was surrendered to the Trustees of Donations, upon their agreeing to pay four per cent. of the income for the use of St. Paul's church forever. The Trustees of Donations then leased the estates for 999 years. The leases being personal estate, on the death of the lessees, the leases were sold at auction by their administrators; in consequence whereof the annual payments to the church by the Trustees of Donations became interrupted, and the church of St. Paul's re-entered for condition broken, and now hold the estates in the same manner as before the surrender.

The other benevolent donations were never applied for, and are now lost.

Mr. Case died at his mansion house on Tower Hill, South Kingstown, July 29, 1770, and was interred in the church yard of St. Paul's, in North Kingstown; grave-stones, with suitable inscriptions, were erected to his memory.

Phillippa Case, his wife, was the daughter of Charles Dickinson, of Narragansett. She died at Tower Hill, Jan. 26, 1798. "She was a lady of real piety and goodness." She was buried by the side of her husband.

"Sept. 16, 1770. Preached at St. Paul's, and baptized three children of William Davis, by the name of Charles, Chester, and Charlotte, at the request of George Rome, Esq., a gentleman of estate from old England."

Mr. Rome (pronounced Room) was an Englishman. He came

over to Rhode Island in 1761, as the agent of the house of Halsey and Hopkins, and was afterwards appointed the agent of the British creditors generally. He was educated a merchant. He resided in Newport winters, and in Narragansett summers; owned the estate late the homestead of Judge Ezekiel Gardner, in Boston Neck, in North Kingstown, which is still called the Room farm; it consisted of about seven hundred acres, bounding easterly on the Narragansett bay. The mansion house was highly finished and furnished. The beds were concealed from view in the wainscots—the rooms might be traversed throughout, and not a bed for the repose of his guests be seen. This was matter for the astonishment of the colonial observer. When the hour for retirement arrived, a servant would just give a touch to a spring in the ceiling, and the visiter's bed, by means of a self-adjusting process, would protrude itself as if by the effect of magic, ready prepared for the reception of its tenant. His garden contained the rarest native and exotic varieties. In his letter below he styles his residence "my little country villa." He lived in splendor, and entertained his friends with sumptuous hospitality. In another place he styles his residence Bachelors Hall—"My compliments to Colonel Stewart: may I ask the favor of you both to come and eat a Christmas dinner with me at Bachelors Hall, and celebrate the festivities of the season with me in Narragansett woods? A covey of partridges or bevy of quails will be entertainment for the Colonel and me, while the pike and pearch pond amuse you." He occasionally gave large parties, at which the ladies and gentlemen of Boston, Newport, and Narragansett, would equally mingle. Punch was the fashionable beverage at that period, and the entertainments at "Bachelors Hall" were extravagant.

Mr. Rome also owned large estates in Rhode Island. In the Stamp Act excitement, he strongly espoused the cause of the crown. In 1767, he wrote the subjoined letter to his friend at Boston, and the same was transmitted to England. In 1773, Dr. Franklin, the agent of the State of Pennsylvania at London, obtained the Hutchinson letters, so called, and transmitted them to this country, among which was the following letter of Mr. Rome's:—

Copy of a letter, returned with those signed Thomas Hutchinson, Andrew Oliver, Dr. Thomas Moffat, &c., from London.

NARRAGANSETT, DEC. 22, 1767.

SIR,

I am now withdrawn to my little country villa, where, though I am more retired from the busy world, yet I am still enveloped with uneasy reflections for a turbulent, degenerate, ungrateful continent, and the opposition I have met with in my indefatigable endeavors to secure our property in this colony, but hitherto without success. The times are so corrupted, and the conflict of parties so predominant, that faction is blind, or shuts her eyes to the most evident truths that cross her designs, and believes in any absurdities that assist to accomplish her purposes, under the prostitution and prostration of an infatuated government. Judge then, my dear Sir, in what a critical situation the fortunes of we poor Europeans must be among them.

We have not been able to recover our property for years past—how great soever our exigencies may have been—unless we soothed them into a compliance. We are unwilling to enter into lites-contestation with them, because the perversion of their iniquitous courts of justice are so great, that experience hath convinced us we had better lose half, to obtain the other quietly, than pursue compulsory measures. We are also afraid to apply to a British Parliament for relief, as none can be effectually administered without a change of government, and a better administration of justice introduced; and was it known here that we made such application at home, not only our fortunes would be in greater jeopardy, but our lives endangered by it, before any salutary regulations could take place. We are sensible of the goodness of the King and Parliament, but how far, or in what space of time our grievance, as a few individuals, might weigh against the influence of a charter government, we are at a loss to determine.

In 1761, I arrived in America, which circumstance you probably remember well. With great industry, caution, and circumspection, I have not only reduced our demands, and regulated our connexions in some measure, but kept my head out of a HALTER which you had the honor to grace. (Pray, Doctor, how did it feel? The subject is stale, but I must be a little funny with you on this occasion.) Much still remains to be done, and after all my best endeavors, my

constituents, from a moderate calculation, cannot lose less than £50,000 sterling by the baleful constitution of this colony, and the corruption of their courts of judicature. It is really a very affecting and melancholy consideration.

Under a deep sense of the infirmities of their constitution, the innovations which they have gradually interwoven among themselves, and stimulated by every act of forbearance, lenity and patience, we have indulged our correspondents until deluges of bankruptcies have ensued; insolvent acts liberated them from our just demands, and finally, had our indisputable accounts refused admission for our proportion of the small remains, until colony creditors were first paid, and the whole absorbed. We have had vessels made over to us for the satisfaction of debts, and after bills of sale were executed, carried off, in open violence and force, by Captain Snip-Snap, of Mr. Nobody's appointment; and when we sued him for damages, recovered a louse. We have in our turn been sued in our absence, and condemned, *ex-parte*, in large sums for imaginary damages, for which we can neither obtain a trial nor redress. They refuse us an appeal to the King in council; the money must be paid when their executions become returnable; and were we to carry it home by way of complaint, it would cost us two or three hundred pounds sterling to prosecute; and after all, when his Majesty's decree comes over in our favor, and refunding the money can no longer be evaded, I expect their effects would be secreted, their bodies released by the insolvent act, and our money—both principal, interest, and expenses—irrecoverably gone. Is not our case grievous? We have, in actions founded on notes of hand, been cast in the courts of judicature. We have appealed to his Majesty in council for redress, got their verdicts reversed, and obtained the King's decree for our money, but *that is all;* for though I have had them by me for twelve months, and employed two eminent lawyers to enforce into execution, conformable to the colony law, yet we have not been able to recover a single shilling, though we have danced after their courts and assemblies above THIRTY DAYS *in vain*, to accomplish that purpose only. Consider, my dear Sir, what expense, vexation, and loss of time this must be to us, and whether we have not just cause of complaint.

We have also in vain waited with great impatience for years past,

in hopes his Majesty would have nominated his judges, and other executive officers, in every colony in America—which would in a great measure remove the cause of our complaint. Nothing can be more necessary than a speedy regulation in this, and constituting it a regal government; and nothing is of such important use to a nation, as that men who excel in wisdom and virtue should be encouraged to undertake the business of government. But the iniquitous course of their courts of justice in this colony, deter such men from serving the public; or if they do so, unless patronized at home, their wisdom and virtue are turned against them with such malignity, that it is more safe to be *infamous* than renowned. The principal exception I have met with here, is James Helme, Esquire, who was chosen Chief Justice by the General Assembly at last election. He accepted his appointment, distinguishes himself by capacity and application, and seems to be neither ashamed to administer impartial justice to all—even to the native and residing creditors of the mother country. I have known him to grant them temporary relief by writs of error, and when he and they were overruled by the partiality of the court, and in vain—though with great candor and force—plead with the rest of the bench, that for the honor of the colony and their own reputation they ought never to pay less regard to the decrees of his Majesty in council, because the property was determined in Great Britain, than to their own. I have also heard him with *resolution and firmness*, when he discovered the court to be immediately partial, order his name to be enrolled as dissenting from the verdict. For such honesty and candor, I am persuaded he will be deposed at next election, unless they should be still in hopes of making a convert of him.

I wish it was in my power to prevent every American from suffering for the cause of integrity and their mother country; *he*, in a special manner, should not only be protected and supported, but appear among the first promotions. Is there no gentleman of public spirit at home, that would be pleased to be an instrument of elevating a man of his principles and propriety? or is it become fashionable for vice to be countenanced with impunity, and every trace of virtue passed over unnoticed? God forbid!

The colonies have originally been wrong founded. They ought to have been regal governments, and every executive officer approv-

ed by the King. Until that is effected, and they are properly regulated, they will never be beneficial to themselves, nor good subjects of Great Britain. You see with what contempt they already treat the acts of Parliament for regulating their trade, and enter into the most public, illegal, and affronting combinations to obtain a repeal, by again imposing upon the British merchants and manufacturers, and all under the cloak of retrenching their expenses, by avoiding every unnecessary superfluity. Were that really the case, I am sure I would, and every other British subject, esteem them for it; but the fact is, they obtained a repeal of the Stamp Act by mercantile influence, and they are now endeavoring by the same artifice and finesse to repeal the acts of trade, and obtain a total exemption from all taxation. Were it otherwise, and they sincerely disposed to stop the importation of every unnecessary superfluity—without affronting the British legislation by their public, general, and illegal combinations—they might accomplish their purposes with much more decency, and suppress it more effectually by acts of their own legislation—imposing such duties upon their importation here as might occasion a total prohibition, or confine the consumption of them to particular individuals that can afford to buy—by which measures they would also raise a considerable colony revenue, and ease poorer inhabitants in the tax they now pay. But the temper of the country is exceedingly *factious*, and prone to sedition: they are growing more *imperious* and *haughty* nay, *insolent*—every day; and in a short space, unless wholesome regulations take place, the spirit they have enkindled, and the conceptions of government they have imbibed, will be more grievous to the mother country than even the ostracism was to the Athenians.

A bridle at present may accomplish more than a rod hereafter, for the malignant poison of the times, like a general pestilence, spreads beyond conception; and if the British Parliament are too late in their regulations, neglect measures for seven years which are essentially necessary now—should they then be able to stifle their commotions, it will only be a temporary extinction—consequently every hours indulgence will answer no other purpose than enable them in a more effectual manner to sow seeds of dissension, to be rekindled whenever they are in a capacity to oppose the mother country, and render themselves independent of her.

Have they not already, in the most public manner, shown their opposition to the measures of Parliament, in the affair of the late Stamp act? Don't they now, with equal violence and audacity, in both public papers and conversation, declare the Parliamentary regulations in their acts of trade to be illegal and a mere nullity? What further proof do we wait for, of either their good or bad disposition? Did you ever hear of any colonies, in their infant state, teach the science of tyranny reduced into rule, over every subject that discountenanced their measures in opposition to the mother country, in a more impetuous manner than they have done these four years past? Have they not made use of every stroke of policy (in their way) to avail themselves of their dark purposes of their independence, and suffered no restraint of conscience or fear, not even the guilt of threatening te excite a civil war and revolt, if not indulged with an unlimited trade without restraint, and British protection without expense? for that is the English of it. Is this then a true, or mistaken portrait? SAY, if it is their true one, ought not such pernicious maxims of policy, such wicked discipline, such ingratitude, such dissimulation, such perfidy, such violent, ruthless and sanguinary councils—where a Cleon bears rule and an Aristides cannot be endured—to be crushed in embryo? If not, the alternative can not avoid producing such a government as will 'ere long throw the whole kingdom into the utmost confusion, endanger the life, liberty, and property of every good subject, and again expose them to the merciless assassination of a rabble.

I am sensible that in all political disputes, especially in America, a man may see something to blame on both sides, and so much to fear, whichever faction should conquer, as to be justified in not intermeddling with either; but in matters of such vast importance as the present, wherein we have suffered so much, still deeply interested, and by which the peace and tranquility of the nation is at stake, it is difficult to conceal one's emotions from a friend, and remain a tranquil spectator on a theatre of such chicanery and collusion as will inevitably (if not checked, and may sooner happen than is imagined by many,) chill the blood of many a true Briton.

It may be true policy, in some cases, to tame the fiercest spirit of popular liberty, not by blows, or by chains, but by soothing into willing obedience, and make her kiss the very hand that restrains her;

but such policy would be a very unsuitable portion to cure the malady of the present times. They are too much corrupted, and already so much intoxicated with their own importance, as to make a wrong use of lenient measures. They construe them into their own natural rights, and a timidity in the mother country. They consider themselves little bigger than the *frog* in the *fable*, and that Great Britain can never long grapple with their huge territory of 1500 miles frontier, already populous and increasing with such celerity, as to double their number once in twenty-five years. This is not perfectly consonant with my idea of the matter, though such calculation has been made; and admitting it to be erroneous, yet, as they believe it, it has the same evil effect, and possesses the imaginations of the people with such a degree of insanity and enthusiasm, as there is hardly any thing more common than to hear their boast of particular colonies that can raise on a short notice an hundred thousand fighting men to oppose the force of Great Britain; certain it is they increase in numbers by emigration, &c. very fast, and are become such a body of people, with such extensive territory, as require every bud of their genius and disposition to be narrowly watched, and pruned with great judgment, otherwise they may become not only troublesome to Great Britain, but enemies to themselves. Now is the critical season. They are like some raw, giddy youth, just emerging into the world, in a corrupt, degenerate age. A parent or a guardian is still necessary; and if well managed, they will soon arrive at such maturity as to become obedient, dutiful children; but if neglected long, the rod of chastisement will be so much longer necessary as to become too burthensome, and must be dropt with the colonies. They almost consider themselves a separate people from Great Britain already.

Last month when I was attending the General Assembly, the Governor sent a written message to the Lower House, imparting his intention of a resignation at the next election, assigning for reasons, the fumes in the colony, and party spirit so high, and that bribery and corruption were so predominant, that neither life, liberty, nor property, were safe, &c., &c., &c. Now, Sir, whether the Governor's intention, as exhibited in this open, public declaration, was real, or feigned, to answer political purposes, it still evinces their decrepit state; the prostitution of Government, and melancholy situation of

every good subject; for it cannot be supposed by any candid inquisitor, that a declaration of that nature and form, would, if not true, have been delivered by a Governor to a whole Legislative body, in order to emancipate himself. If this truth is granted, and this allowed to be their unhappy situation, how much is it the duty of every good man, and what language is sufficient to paint in an effectual manner, this internal imbecility of an English Colony (in many other respects favorably situated for trade and commerce, one of the safest, largest, and most commodious harbors in all America, or perhaps in all Europe, accessible in all seasons, situated in a fine climate, and abounding with fertile soil,) to the maternal bowels of compassion, in order that she may be seasonable, if she thinks it necessary to interpose, regulate, and wipe away their pernicious charter, rendered obnoxious by the abuse of it.

I am afraid I have tired your patience with a subject that must give pain to every impartial friend to Great Britain and her colonies. When I took my pen, I only intended to communicate the outlines of such of my perplexities (without going so far into political matter,) as I thought would atone for, or excuse my long silence, and excite your compassion and advice.

Our friend Robinson has gone to Boston to join the Commissioners. My compliments to Col. Stewart. May I ask the favor of you both to come, and eat a Christmas dinner with me at Bachelor's-Hall, and celebrate the festivity of the season with me in Narragansett woods? A covey of partridges, or bevy of quails, will be entertainment for the Colonel and me, while the pike and perch pond amuse you.—Should business or pre-engagements prevent me that pleasure, permit me to ask the favor of your earliest intelligence of the proceedings of Parliament; and your opinion whether our case is not so great as to excite your compassion and interposition, were it known. This narrative, with your knowledge of many of the facts, and of the disposition of the colonies in general, will refresh your memory, and enable you to form a judgment. Relief from home seems so tedious, especially to us who have suffered so much, like to suffer more, and unacquainted with the reasons of the delay, that I am quite impatient.

Above twelve months ago, I received from three gentlemen in London (in trust for several others,) exemplified accounts for a bal-

ance of above twenty-six thousand pounds sterling, mostly due from this Colony, not fifty pounds of which shall I ever be able to recover without compulsive measures, and what is still worse, my lawyer advises me from all thoughts of prosecution, unless a change of government ensues. I am, therefore, obliged to send them his opinion (in justification of my own conduct,) in lieu of money ten years due. Poor satisfaction! Our consolation must be in a British Parliament. Every other avenue is rendered impregnable by their subtlety and degeneracy, and we can no longer depend upon a people who are so unthankful for our indulgencies, and the lenity of the mother country. I wish you the compliments of the approaching season, and a succession of many happy new years.

I am, Sir, with much regard,

Your most obedient servant,

G. ROME.

At the August session of the General Assembly, 1774, holden at Newport, a copy of the foregoing letter was read by the speaker (Metcalf Bowler, Esq.,) with those of Gov. Hutchinson, Dr Moffat, &c., after a short debate the further consideration thereof was postponed to the next October session, and the Speaker directed to write to the Speaker of the Massachusetts House of Representatives for the original, which was accordingly done.

At the August Town Meeting in Providence, the people instructed their representatives to enquire into charges contained in said letter, of corruption and partiality against the Courts and the Legislative body; to examine whether the fountain of justice in the Colony had been shut up, or the law withheld from any, and if so to remove from office those who had been instrumental therein. But if upon examination it be found that the charges therein are false, groundless, and calculated to revile the administration of justice, then to exert themselves by all constitutional means to bring the said G. Rome to answer for such scandalous aspersions, and vile abuse of this Government. Other towns passed similar instructions.

At the October session of the General Assembly, holden at South Kingstown, Mr. Rome was brought to the bar of the House on a warrant on account of the aforesaid letter, sometime since returned from

England, when the following questions were by order put to him, a copy of said letter being previously read in his presence:

*Quest.* Did you ever write a letter in substance and sense agreeing, or nearly agreeing, with the copy of the letter you have now heard read, signed G. Rome?

*Ans.* I do not think, upon the privilege of an Englishman, that the question is fairly stated, because I do not consider I am to be called here to accuse myself. When you, Mr. Speaker, are pleased to present to me any letter in my hand writing, I will most readily acknowledge the same, and grant the House all the satisfaction they are pleased to require, with the utmost candor and sincerity. As the question stands, I must protest against the same.

*Quest.* Will you, or will you not, make a direct answer to the question which has now been proposed to you?

*Ans.* I have already made a direct answer by saying I cannot be legally called to the bar of the House to accuse myself.

These answers being by the House deemed evasive and a contempt, the said George Rome was committed to the common gaol of South Kingstown, where he remained till the House rose.

The gross charges of Mr. Rome of corruption and partiality against the Legislature, the Courts and Juries of the Colony, with the advice to annul the Charter, and create a Government more dependent on the Crown, produced an exasperation too powerful to be withstood; and apprehending danger, soon after his release from prison, he fled on board of the Rose, man-of-war, then lying in the Narragansett Bay.

Previous to his departure, he with others conveyed their estates, but they were, nevertheless, siezed for the use of the Colony. The Legislature, at their October session, 1775, passed the following resolutions: "That the conduct of Gen. Hopkins in respect to taking possession in behalf of this Colony, of the estates of George Rome, Benjamin Brenton, the heirs of Andrew Oliver, dec'd, Jahleel Brenton, and Thomas Hutchinson, as persons inimical to the true interest of this Colony, be approved of, and that said estates be kept in possession of those persons appointed by the General Assembly in behalf of this Colony, and that they account to the Colony for the back and future rents and profits thereof."

And that the "deeds by George Rome, Jahleel Brenton, Ralf In-

man, Gilbert De Blois, Samuel Sewall, Thomas Hutchinson, Dr. Thomas Moffat, Andrew Oliver, and John Borland, made and executed since the 5th day of October, 1775, or not recorded before that time, be null and void."

The General Assembly in October, 1776, appointed "John Smith a committee to sell at public auction all the effects of George Rome, and Charles Dudley, in possession of this State, and pay the money into the General Treasury." Thus the great estates of Mr. Rome were lost to his family forever.

Scarcely any vestige remains of his "villa" at North Kingstown to recall the recollections of its former splendor. In appearance, it is republican enough to disarm the envy of the meanest Jacobin.

"September 17, 1770. Sat off for Boston to attend the Annual Convention of the Clergy, and preached there in the several churches. The Rev. Mr. Frontbeck, King's Chaplain, preached before the Clergy on said occasion, from the text—"What is truth ?"

"November 11, 1770. The Rev. Mr. Usher, of Bristol, preached, and read prayers for Mr. Fayerweather, in St. Paul's Narragansett, Mr. F. being a hearer."

"On the 12th of February 1771, Dr. Robert Hazard was buried, having a long and lingering illness. A considerable assembly present, and a funeral sermon preached; and on Sunday 24, preached at the house of mourning of the late Dr. Hazard on mortality—a large congregation present. The Hon. James Honeyman was present, who came from Little Rest (Kingston) where the court had been sitting the whole week."

Mr. Honeyman was the son of the Rev. James Honeyman, Rector of Trinity Church, Newport. He was born in April, 1710, and was

educated for the bar. In 1732, he was elected Attorney General of the Colony, and was annually re-elected until 1741, when the law appointing one Attorney General was repealed, and County Attornies substituted. He was one of the committee on the eastern boundary question in the controversy with Massachusetts, in 1741, and was junior counsel with Daniel Updike, who argued the case before the King's commissioners at Providence against Bollan and Auchmuty, the counsel for Massachusetts. The commissioners gave judgment in favor of Rhode Island. In 1755, he was appointed, with Gov. Hopkins and others, to attend the Congress of Governors and Commissioners of the Northern colonies, at Boston, to concert measures against the French. In 1756, he was elected first Senator of the Colony, and was annually re-elected as first assistant in the Legislature until 1764. The British government having enforced the rule of '56, it occasioned great losses to the merchants, and created great irritation in the colonies; and this colony, as well as others, remonstrated against it with decision and firmness, and Mr. Honeyman being opposed to the remonstrance, declined a re-election.

Shortly after, Mr. Honeyman was appointed by the crown Advocate General of the Court of Vice Admiralty for the colony, which office he continued to hold—discharging its duties to public satisfaction—until the revolution.

Mr. Honeyman was a sound and able lawyer, and enjoyed an extensive practice through the colony. He married Elizabeth Golding, daughter of George Golding, of Newport. He died Feb. 15th, 1788, aged 67 years, leaving two sons and six daughters. His sons died in early life, and his daughters marrying persons adhering to the cause of the crown, the estates devised by Mr. Honeyman to his children were mostly confiscated, but upon petitions by his children, the Legislature restored them.

"On Thursday, the 21st of March, 1771, Mr. Fayerweather being invited by a letter from the Church Wardens of Trinity Church, Newport, he attended as a pall bearer the funeral of the Rev. Marmaduke Brown, pastor of said church, when a sermon was preached by

the Rev. Mr. Bissit, colleague of the Rev. Mr. Brown, to a very numerous and weeping congregation."

Under date of the 9th of January, 1767, the record says—"Mr. F. was sent for to attend the funeral of Mrs. Brown, the consort of the Rev. Mr. Brown, over whom he performed the funeral service in Trinity Church, Newport. An exceeding large concourse of people attended, but no sermon, as both the lady herself, and her husband too, had an utter aversion to pomp and show on those occasions, and utterly against all parading."

The Rev. Marmaduke Brown was a native of Ireland, and came to America as a missionary in the employ of the Society for the Propagation of the Gospel, about the year 1730. He settled first at Providence, where he remained a few years, when he removed to Portsmouth, N. H. In 1760, on the resignation of the Rev. Mr. Pollen, he was unanimously chosen to officiate as minister of Trinity Church, Newport, and was appointed a missionary by the home society. The church flourished under his ministry, and, in 1762, the edifice was enlarged to the eastward, so as to admit of the erection of thirty additional pews. The present steeple of Trinity was built in 1768. An act of incorporation was procured from the General Assembly in 1769.

Mr. Brown continued his connection with Trinity Church until his death, which took place on the 19th of March, 1771. He left an only son, who, in 1795, caused a marble tablet, with a raised profile likeness of his father, to be erected on the walls of Trinity Church, in memory of his parents. It bears the following inscription:—

TO THE MEMORY OF THE REV. MARMADUKE BROWN,
FORMERLY RECTOR OF THIS PARISH,
A MAN EMINENT FOR TALENTS, LEARNING, AND

RELIGION, WHO DEPARTED THIS LIFE ON THE 19TH
OF MARCH, 1771, AND OF ANN, HIS WIFE, A LADY
OF UNCOMMON PIETY AND SUAVITY OF MANNERS,
WHO DIED THE 6TH OF JANUARY, 1767.
THIS MONUMENT WAS ERECTED BY THEIR SON,
ARTHUR BROWN, ESQ., NOW SENIOR FELLOW OF TRINITY
COLLEGE, DUBLIN, IRELAND, AND REPRESENTATIVE
IN PARLIAMENT FOR THE SAME. IN TOKEN OF
HIS GRATITUDE AND AFFECTION TO THE BEST AND
TENDEREST OF PARENTS, AND HIS RESPECT AND
LOVE FOR A CONGREGATION AMONG WHOM,
AND FOR A PLACE WHERE, HE SPENT THE
EARLIEST AND HAPPIEST OF HIS DAYS.

Heu! Quanto minus est,
Cum aliis Versari,
Quam tui Memisse.

M.D. CCXCV.

His above-mentioned son is the subject of the following notice:

Hon. Arthur Brown, L.L.D., was at an early age sent from Newport to the care of a relative in Ireland for education. He was a man gifted with extraordinary mental powers, which he improved by almost incessant study, and by an intercourse with the most able scholars and politicians of the day. He soon rose to eminence—was Senior Fellow and Senior Proctor of Trinity College, a Doctor of Civil Laws, King's Professor of Greek, &c., &c. For a length of time he held the Vicar Generalship of the Diocese of Kildare, and also practised in the Courts, as an eminent though not a leading barrister.

For many years, no person in the University enjoyed greater popularity. They gave him their best and most honorable gift—they appointed him their representative in the National Legislature, and the Irish House of Commons for many years listened with surprize and admiration to his bold and powerful eloquence.

On questions of great national importance, Dr. Brown could speak with surprising effect. With little subjects he seldom interfered with the opposition it was his desire or chance to associate—

he supported all their leading measures—on the place and pension bills, Catholic emancipation, the suspension of the Habeas Corpus, &c., he brought all his talents into action. He was a strong advocate of Parliamentary reform, an enemy to the abuse of power, and always stood forward as the champion of the people.

On the great question of the Union of Great Britain and Ireland, he took part with the ministry, and his support and example greatly contributed to that event.

Shortly after the Union, Dr. Brown was appointed Prime Sergeant, and it is supposed, had he survived, he would have obtained a situation on the bench.

Besides various political pamphlets, Dr. Brown was the author of two volumes of miscellaneous essays and dissertations in which many questions of literature and criticism were ably discussed.

These volumes are now out of print, which is the more to be regretted as one of the essays was devoted to a picture of colonial manners, and habits, especially as exhibited by the society of Newport, Rhode Island. In a note he referred to many of the families with whom he was intimate—the Brenton's, Malbone's, Redwood's, etc. His great work, however, is that on the Civil Law, which has passed through various editions, and is considered by the profession as a standard.

This celebrated man died in Dublin in the summer of 1805, of a dropsical complaint, leaving a large property, which he acquired from his situations in the College and his exertions as a lawyer.—*Newport Mercury.*

"March 31, 1771. Mr. Fayerweather baptized a male child of Mr. Benjamin Nason, son-in-law of Capt. Benjamin Jefferson, by the name of Elisha; the gossips being Mr. Bowyer, Mrs. Jefferson, and the grandfather."

The following information relating to this word was collected by Andrew A. Harwood, U. S. N., and may be interesting to many :—

*Gossip.*—This word is frequently found in the church records. It is used in its old Saxon meaning for sponsors or sureties at baptism. This use of the term gossip, as well as the usage which

formerly prevailed at baptisms of giving spoons, called Apostle spoons, is referred to in the following extract from Hone's "Every Day Book," vol. 1, p. 175:

"This is an opportunity for alluding to the ancient English custom, with sponsors, or visitors at christenings, of presenting spoons, because the figures of the twelve apostles were chased, or carved upon the tops of the handles. Brand cites several authors to testify of the practice. Persons who could afford it gave the set of twelve, others a smaller number, and a poor person offered the gift of one, with the figure of the Saint after whom the child was named, or to whom the child was dedicated, or who was the patron Saint of the good natured donor."

Ben. Johnson, in his Bartholemew's Fair, has a character saying, "and all this for the hope of a couple of Apostles spoons, and a cup to eat caudle in." In the Chaste Maid of Cheapside, by Middleton, "Gossip" enquires, "What has he given her? what is it Gossip?" Whereto the answer of another "Gossip" is, "A faire high standing cup and two great 'postle spoons—one of them gilt." Beaumont and Fletcher, likewise, in the Noble Gentleman say—

"I'll be a gossip, Bewford,
I have an odd apostle spoon."

The rarity and antiquity of the apostle spoons render them of considerable value as curiosities, &c., (here follows a description of the weight, metal, &c., of the spoons.)

It seems from "The Gossip," a poem by Shipman in 1666, that the usage of giving apostle spoons at christenings was at that time on the decline.

"Formerly when they used to trowl
Gilt bowls of sack, they gave the bowl
Two *spoons* at least; an *use ill kept*,
'Tis well if now our own be left."

An anecdote is related of Shakespeare and Ben Johnson, which bears upon the usage. Shakespeare was godfather to one of Johnson's children, and after the christening, being in deep study, Johnson cheeringly asked him why he was so melancholy. "Ben,"

said he, "I have been considering a great while what should be the fittest gift for me to bestow upon my god-child, and I have resolved it at last." "I pray thee, what?" said Ben. "I faith, Ben," answered Shakespeare, "I'll give him a dozen good *latten* spoons, and thou shalt translate them."

The word latten, intended as a play upon the word *latin*, is a name for the iron tinned—of which spoons and similar small articles of household use are sometimes made. Without being aware of the origin, it is still a custom with many persons to present spoons at christenings, or on visiting "the lady in the straw," though they are not now adorned with imagery.

There is another ancient usage of which many people now may not understand the meaning. On our old church and town records, as well as in bible and family registers, will be found recorded not only the day of a child's birth, but also the hour and precise moment. The practice grew out of the prevalence of astrological notions. It was to enable the astrologers to calculate the nativity of the person. As in many other cases, the usage has remained, while the reason of it is forgotten.

"In advent, Mr. Fayerweather preached for the Rev. Mr. Bisset in Newport, by earnest desire. On the 25th Dec., 1771, it being Christmas, attended Trinity Church again, and administered communion at the altar, above 200 members present.

"Jan. 9, 1772. Received a letter from the church wardens of Newport to attend as pall-bearer to the Rev. Mr. Keith, my old friend, and once my predecessor in Georgetown, South Carolina, and to preach a funeral sermon on the occasion, which I did on the very day after the interment, in Trinity Church, to a full auditory."

"April 16, 1772. In presence of many witnesses, Mr. Fayerweather married Mr. Sylvester Sweet to Miss Martha Whalley, of Narragansett, the bride being given away by her father, Mr. Jeremiah Whalley, one of the descendants of old Colonel Whalley, who came away from Great Britain on account of being one of the regicides of King Charles the First, of ever blessed memory, and who sat in the mock court before which that excellent Prince, that blessed martyr, was arraigned, tried, and condemned, and who was called proverbially (in the day of it) one of King Charles' judges."

Who this Mr. Whalley really was is still shrouded in mystery. Until Doctor Stiles' "History of the Judges" appeared, there never had existed any doubt in Rhode Island, and particularly in Narragansett, that the Whalley who lived in concealment, at the head of the Petaquamscutt Ponds in Narragansett, was the real Colonel Whalley, one of the regicide judges, with the change of the christian name of Theophilus for Edward. His children and descendants believed it, and those now living believe it, and are confident of the fact. Hutchinson, in his History of Massachusetts, states that the regicides lived upon remittances annually sent them by their friends in England; and Colonel Willet—on the western borders of whose farm (the farm now occupied by Willet Carpenter, Esq., the descendant of Col. Willet,) Whalley had built his hut—says, that annually Mr. Sewall and other gentlemen came from Boston to his house, and would send for Whalley and privately confer with him, and after they left, Whalley would have plenty of money. That in Queen Ann's war, Col. Willet—who was educated a merchant and had retired from business, and was a man of information and reading—told Dr. Stiles that a ship of war anchored opposite the farm where Whalley lived, and a captain of the same name made him a visit, and they recognized each other with the affection of kindred. The

captain invited him on board, but Whalley neglected to go, for fear it was a snare laid to take him. That he never would disclose to any one his history. Further, that he had an University education, and was a fine Hebrew, Greek, and Latin scholar; and when he died, he was buried with the honors of war. The conclusion of Dr. Stiles is, that the Whalley mentioned by the Rev. Dr. Fayerweather was neither General Whalley nor General Goffe, the regicide judges; but that Theophilus Whalley, of Narragansett, was an officer in the Parliamentary wars and through the Protectorate. "One of the same family of the Judge was Lieutenant Whalley, who served in Hacker's regiment. Hacker, though not a judge, yet commanded at the execution of the King, was himself executed in 1660. And Goffe's journal mentions Robert Whalley, (supposing Theophilus) then in Hacker's regiment, and active at the King's execution, he might be in danger, and so fled to escape from vengeance." After the death of Whalley, about 1670, Gen. Goffe left Hadley, and went westward towards Virginia; and as Theophilus Whalley appeared in Narragansett shortly after from Virginia, Gov. Hutchinson conjectured he might be Gen. Goffe, but was unable to procure satisfactory evidence for this conclusion.

That learned and indefatigable antiquarian, President Stiles, who spent thirty years of his life in collecting the materials of his history, has brought to light all the facts, circumstances, and traditions that could have been obtained; but such was the designed obscurity that attended every movement of the exiles, that to obtain any thing definite was impossible; and after collecting and arranging all his materials, he leaves every reader to judge for himself. The only evidence of the debility of Whalley from age, and finally of his death, is gathered from the letters of Goffe to his wife; and if conjecture is to have any weight, might not these statements have been feigned for the purpose of concealing the escape of Whalley with Goffe?

On the other hand, it is strange that Major Richard Smith, who was an officer in Cromwell's wars, and assisted in establishing the Protectorate, and in the time of Richard Cromwell fled to his father's residence in North Kingstown, and resided within seven miles of Whalley, and died in 1692, never associated with or even mentioned any thing of him, when, from circumstances, they must have been

connected in the same common cause. In addition to all this, it is singular that Dr. McSparran, whose farm was within one mile of Whalley's residence, and who was also intimate with Col. Willet, and a near relative by marriage, should never have mentioned in all his correspondence something about this extraordinary man.



COLONEL WHALLEY'S RESIDENCE.

Col. Whalley, when advanced in age, moved to West Greenwich, and resided on a farm he had previously purchased. "The assignment on the deed, dated Feb., 1711, was in his own handwriting," and Dr. Stiles says, "this was the first certain writing of Theophilus Whalley which I had seen." It was presumed that if this instrument could have been obtained and sent to some one in London, a comparison of hands would settle the question whether it was the handwriting of the real regicide judge, or whose it was. As an antiquarian fact, it was worthy of attention. On the 3d of July, 1843, the writer went to the residence of the late Judge Whalley, now in the possession of one of his descendants, and examined the old title deeds, and they were all there, except the one mentioned by Dr. Stiles. Mrs. Hopkins, then over 80 years old, stated that th

deed missing was lent by the late Judge Hopkins, grandson of Judge Whalley, to Dr. Stiles, for the purpose of examination and comparison, and that he promised to return it, or leave it with Gov. Green for them. Another member of the family said he understood that the deed had been left by Dr. Stiles with Gov. Green as he promised, but that they never went there for it. Gov. Green and Judge Hopkins having died long ago, and Mr. Ward, who is possessed of Gov. Green's papers, not being able to find it, it is now lost.

The aged Mrs. Hopkins above referred to, observed, that she well recollected Dr. Stiles visit at Judge Hopkins', at the house where Whalley died: that he rode in a gig, wore a wig and spectacles, and told them he should try to have a monument erected over the grave of Whalley, who was buried on his farm on Hopkins' Hill, in West Greenwich, now owned by Gideon Hopkins, a descendant of Whalley. The grave is near the highway that leads from Washington Factory to the Ten Rod road, and so near the fence that you can see it sitting in your carriage. The grave is a very long one, lying north and south, with stones, but no inscription. "He was a large tall man, six feet high when an 100 years old, and then walked upright; not fat, but thin and lathy; was 103 when he died."

"June 7, 1772. Having received two or three letters from an ancient and truly honorable society in Boston to preach to them on a particular and laudable occasion, viz., the 24th of June, I sat off on the 8th of the month for the purpose of taking Warwick and Providence on the way, and of officiating in both of those places, by desire of the Rev. Mr. Graves, from which two places he gained a most serious and a most attentive audience. But the occasion of my journey to Boston was to celebrate the Festival of St. John, and deliver a discourse adapted to the occasion, and to that day observed throughout christendom, which I did at Christ Church,

and the Rev. Dr. Byles, the pastor, read prayers—where there was the most brilliant and splendid, as well as the most numerous, assembly. After divine service, a grand procession from the church, followed with all the grand officers, clothed and adorned with their robes and jewels, to illustrate the splendor and magnificence of the day, and do honor to John the Baptist—who both by precept and example ever inculcated the Christian doctrine with emphasis, 'OF LOVING ONE ANOTHER.'"

"June 28, 1772. Mr. Fayerweather officiated in Kings Chapel for the Rev. Dr. Caner, and for the Rev. Mr. Walter in Trinity Church, Boston.

"July 18. Sat out from Boston on my return home by the way of Taunton, and administered there the sacred ordinance of baptism to a male child of Mr. James Hill, merchant, and grandchild of the late Rev. Doctor Sewall, an independent teacher in Boston, whose zeal was always remarkably distinguished against the church of England, and particularly her form and ceremonies, and that in special as to the rite of baptism. The ordinance was performed at Col. White's, in Taunton. The sponsors were Mr. Hill and wife, the child's natural parents, and aunt, and the name of the little infantile was JAMES, after its father's name."

"Dec. 13, 1772. Mr. John Gardiner, son of the late John Gardiner, Esquire, of Boston Neck, (so distin-

guished) to Miss Sarah Gardner, eldest daughter of Capt. Samuel Gardner. The bride was given away by her father about half an hour after 4 o'clock, in the presence of sundry witnesses."

John Gardiner was the son of John, and the grandson of William Gardiner, one of the first settlers of Narragansett. Col. Gardiner was an accomplished gentleman of the old school, and of popular manners. He early rose into public favor, and was an active whig in the revolution. He was elected representative to the General Assembly from South Kingstown, his native town, for the years 1786–7, by the Paper Money party. In 1788 and 1789, he was elected by the popular vote of the State a delegate to the Confederated Congress, but did not take his seat in that body. Col. Gardiner inherited the patrimonial estate of his ancestors, the farm next south of the South Ferry, containing five hundred acres, reputed the most fertile tract in Narragansett. He died in October, 1808, aged 61—his wife survived him some years. They left seven children. 1st. Sarah, married Thomas Jenkins, of Hudson, N. Y., issue. 2nd. Robert, was some years United States Consul in Sweden—he married a Miss Day, of Catskill, N. Y., lost at sea—no issue. John and William died single. Emma married Philo Day, and Harriet married Russell Day, both of Catskill. 7th. Sylvester, now living.

"Sept. 6, 1773. Mr. Fayerweather journeyed to Boston to attend the annual convention of the Rev. Clergy of the Episcopal church, and on Wednesday the 8th we met, and before the convention the Rev. Mr. Winslow preached from the words—'It is good to be zealously affected in a good cause.'

"The reverend convention having been applied to from the church of England at Portsmouth, in New Hampshire, in their destitute state—being deprived of

their worthy pastor, the Rev. Mr. Browne—to be supplied with preaching. They agreed to supply them six Sundays, provided Mr. F. would consent to assist them one of the six, and to take the first for his choice. Accordingly, by the desire of the convention, then met at Dr. Caner's house, Mr. F. sat off from Boston Friday the 10th, and preached in Portsmouth Church, which he found to be a small, but a gay and shining congregation in respect to dress and appearance. In his way thither, through the falls of Newbury, he offered a young gentleman—one of his neighbor's sons from his parish in the Narragansett country—as a pupil to the Dummer school, a most charitable foundation of the late Lieut. Governor Dummer, of Boston, and Mr. Samuel Moody, the preceptor or master, kindly accepted him."

"Sept. 14, 1774. This day Mr. Fayerweather met the Reverend Convention of the Episcopal clergy in Boston; went to Kings Chapel, and heard the Rev. Mr. Sergeant, of Cambridge, preach from these words —'*If you know these things happy are ye, if ye do them.*' General Gage present, and dined with the clergy at Dr. Caner's house. Convention sat again, and unanimously made choice of the Rev. Mr. Fayerweather to be their preacher on the second Wednesday of the next Sept. 1775—the Rev. Mr. Baily to read the prayers on that annual and much to be esteemed occasion.

"On Sunday 16th, past Trinity, and 18th of the

month, Mr. Fayerweather preached at Kings Chapel for the Kings chaplain, the Rev. Mr. Frontbeck, before General Gage and his officers at Boston, and before a very numerous and polite assembly, from these words —'*Be kindly affectioned one towards another in brotherly love.*'"

"October 2, 1774. The Rev. Mr. Parker, Assistant Minister to Rev. Mr. Walter, of Trinity Church, Boston, preached at St. Paul's Narragansett, by a proposal of an exchange. On the 23d, the Rev. William Clark, of Dedham, exchanged with Mr. Fayerweather, and preached at St. Paul's."

The May number of the Evergreen, contains an interesting sketch of the life of Bishop Parker, the second Bishop of Massachusetts, the materials of which are taken chiefly from the Gospel Advocate, formerly published in this city, and the funeral sermon preached at the interment of the Bishop, by the Rev. Dr. Gardiner. Dr. Parker was born in Portsmouth in 1744, ordained in London in 1774, having been previously appointed assistant minister of Trinity Church upon the Greene Foundation, and entering upon his duties on his return from England; was appointed rector of the same Church in 1779, and succeeded Bishop Bass in the Episcopate in 1804. He died three months after his consecration, and before he had performed any Episcopal services.

'As a clergyman of the Episcopal Church Bishop Parker was equalled by few. He read with propriety and impressive solemnity, our excellent Liturgy, and performed all the ordinances of religion in a manner best calculated to impress the heart with their importance. In the pulpit, his voice was clear and sonorous, and his delivery energetic; nor, when occasion required, was he ignorant of that touching pathos which moves the strings of sensibility.

His discourses were serious and solid, explaining some impor-

tant doctrine, or enforcing some moral virtue. He was deeply impressed with the necessity of inculcating the essential doctrines of Christianity, which peculiarly distinguish it from other religions, and from a mere system of ethics. The divinity of the Saviour, the doctrine of the atonement, faith in the holy trinity, were, he conceived, essential parts in the Christian system.

'In his person, Dr. Parker was tall, robust, erect, and well proportioned; cheerful in disposition, and amiable in deportment. As a husband and parent, loving and beloved, he enjoyed, for many years, the endearments of domestic life, amid his large family, and surrounded by very numerous friends, industriously spending his time in the alternate discharge of personal and parochial duties, in the performance of the latter of which, he was always remarkably distinguished. We may, perhaps, safely conclude, that his highest style of excellence was in that most respectable, most honorable, and most useful character, a conscientious PARISH PRIEST.—*Christian Witness.*

Sunday, November 6. 1774, is the last entry made by Mr. Fayerweather on the parish record. The controversy between the colonies and the mother country had at this period assumed a serious aspect. The majority of the society of which Mr. Fayerweather was pastor being whigs, they objected to the use of the prayers for the King and royal family, and for the success of His Majesty's arms. He felt that he could not conscientiously dispense with them without a violation of his ordination vows, although he was personally esteemed as a friend of the American cause. The church was consequently closed. He occasionally preached at private houses until his death, which occurred in the summer of 1781. He was buried under the communion table of St. Paul's, beside the corpse of Dr. McSparran.

Mr. Fayerweather was popular in his parish. He was an able and industrious preacher, and left several manuscript volumes of sermons, which are reputed by those who have perused them, to be productions of talent and piety. He read the Church service with great effect, and those who have survived him, speak of the solemnity and pathos with which he performed those devotions as impressing them even to this day.

We close the ministry of the Reverend Mr. Fayerweather, by transcribing the following item from his will:

"I give all my library and books to King's (now Columbia) College, New York, and ten pounds sterling, and my large picture of myself. And my desire is, that the corporation may suffer said picture to be hung up in the library-room of said College forever.—Also, my silver-framed square picture of myself, to my sister Hannah Winthrop, of Cambridge. My wife's picture of herself, to her niece, the wife of John Channing. My oval picture of myself framed with silver, to my nephew, John Winthrop, of Boston, merchant."

The executor of his will, Matthew Robinson, Esquire, received Mr. Fayerweather's effects, and being aged and infirm, neglected the injunctions of the testator. He died ten years afterwards at an advanced age, and insolvent, and the pictures bequeathed by the Rev. Mr. Fayerweather were sold at auction as Mr. Robinson's property, there not being any legatees or friends in this quarter to claim them. The large picture painted by Copley in his academical honors at Oxford, is now in my house; the others were in the town some few years since.

His library was also sold, and is now lost, except a few volumes in the possession of the church in Narragansett.

The Rev. Mr. Fayerweather, while rector, baptized forty-five persons.

The church of St. Paul's was used during the Revolutionary war, as a barrack for the American soldiery, and the parish record contains no entry from 1774 to April, 1784, when it would seem nine persons met together, and a committee was appointed to invite the Rev. Mr. Fogg, the rector of the Episcopal church at Pomfret, in Connecticut, to become the pastor of said parish. Mr. Fogg declined the invitation. The society did not meet again until July, 1787, when the Rev. William Smith,*

* William Smith was by birth a Scotchman, and received his education in one of the Universities of his native country. The history of his early life is of course lost to us, and we only know that he was studious in his youth, and left College with the reputation of an excellent scholar. He came to this country as an ordained minister, in 1785, and soon after his arrival, assumed the charge of Stepney parish, in the State of Maryland. On the 7th of July, 1787, he entered upon the duties of rector of St. Paul's church, Narragansett, where he continued to officiate until the 28th of January, 1790, when he left, having accepted the rectorship of Trinity church, Newport. He was instrumental in organizing the church in Rhode Island, and preached the sermon at the first Episcopal Convention held in this State, in November, 1790, which was printed and is now extant.

In a note appended to Mr. Ross' century sermon, delivered at Newport, in 1838, speaking of Doctor Smith, the late Rev. Doctor Wheaton, rector of Trinity church, said—"Had Mr. Smith's prudence been equal to his talents and learning, he might, with the Divine blessing, have been instrumental in healing the unhappy divisions among his people, and restoring the church to its former prosperity. The time, however, had not come for the church to rise from her depression, and put on the garments of glory and beauty. Mr. Smith's pastoral charge in Newport terminated April 12th, 1797, when he informed the congregation that he had accepted the call of the church

upon invitation, accepted the rectorship. Mr. Smith officiated here until January, 1790. During his residence he baptized thirty-nine persons.

at Norwalk, Conn. He embarked with his family to enter on his new charge." The Rev. Mr. Beardsley, in his Historical Discourse delivered at Cheshire, says—"In the spring of 1797, Mr. Smith took charge of St. Paul's at Norwalk. An unhappy disagreement arising between him and his people in regard to the permanency of a settlement, he relinquished the parish in 1800, and went to New York. He opened a grammar school in that city, and acquiring the reputation of an able teacher, he was selected the successor of Doctor Bowden, as principal of the Episcopal academy of Connecticut, in 1802, and entered upon his duties in the spring of that year. He resigned his office of principal of the institution in 1806, and left Cheshire and returned to New York, and the remainder of his days were passed between that city and Connecticut. He had no permanent cure, though he officiated for several years in the parishes of Milford and West Haven. He occupied his time principally in writing on theological subjects, and was the author of a series of essays on the Christian ministry, addressed to the Rev. Dr. Blatchford, a congregational divine, who had an especial dislike of Episcopacy. He compiled and published a book of chants, and a large work in the form of dissertations on primitive psalmody, designed to show the impropriety of singing metre psalms in public worship, and the wisdom of returning to the ancient practice of chanting. After a life chequered by much trouble and suffering, he died in New York, April 6th, 1821, in the 69th year of his age. At one period of his ministry, Dr. Smith enjoyed, in an eminent degree, the confidence of his brethren. Great respect was paid to his opinion and learning. His intimate acquaintance with ecclesiastical history, and his accurate retention of knowledge, enabled him, on all occasions, to give with readiness a full and instructive answer to any question in the line of his profession. One memento of his genius is to be found in the book of Common Prayer. The 'OFFICE OF INSTITUTION OF MINISTERS INTO PARISHES OR CHURCHES,' was the production of his pen. He prepared it at the request of the Annual Convention for 1790, and presented it in form to the convocation of the clergy in Derby, in Conn. November 25th of the same year, by whom it was adopted under the title of the '*office of Induction*,' and ordered to be printed. It was prescribed by the General Convention of 1804, and finally established by the Convention of 1808, the name being changed from 'INDUCTION' to 'INSTITUTION,' and its use made to depend upon recommendation and not upon requisition. Dr. Smith had a great fondness for preaching extemporaneously, and (ex-

At a meeting of the society of St. Paul's in April 1791, Walter C. Gardiner was appointed lay reader. He afterwards became rector of the church, and continued as such until 1794, when the Rev. Joseph Warren was elected rector, and officiated until the autumn of 1805.

At a meeting of the society, on the third day of December, 1799, while the Rev. Mr. Warren was pastor, it was voted, nine to two, to remove the edifice of St. Paul's from the site where it was originally erected, in 1707, five miles further north, to the village of Wickford. It was also voted to build a new church on the site given by Dr. McSparran for that purpose, on McSparran Hill, so called, for the accommodation of the part of the parish residing in South Kingstown, and that the rector preach alternately in Wickford and South Kingstown. The church edifice was removed to Wickford, where it now stands, but none was ever built on the lot given by Dr. McSparran. The site on which the old church stood, and the burial-ground attached, where the ashes of so many of its members repose, still belong to the Episcopal Church.

cepting his Scotch accent,) he was always interesting, instructive, and frequently eloquent. His remarkable colloquial powers made him an agreeable companion—the rapidity of his thoughts oftentimes being as surprising as it was felicitous. He possessed a singular versatility of talents, and was both a theologian and a scholar, a composer of church music, and a constructor of church organs; and but for the peculiarity of his temperament, and the infirmity of his constitution, he might have been more useful in his day and generation.

Mr. Isaac B. Pierce, of Newport, was chosen lay reader of St. Paul's, in Wickford, and officiated in that character from 1809 to 1813. The Rev. James Bowers was elected rector of the same church in 1812, and continued to perform services in the same parish, but mostly in the South one, until the year 1814. The church again became vacant until 1817, when Lemuel Burge was chosen lay reader, and officiated two years. The parish was then supplied by the Rev. Patrick H. Folker, for about one year. The Rev. Mr. Burge having obtained orders, returned and continued rector from May 1820 to Easter 1834. The church at Tower Hill in South Kingstown having been built when Mr. Burge was lay reader, and consecrated in November, 1818, he performed services in the North and South Kingstown churches alternately. In June, 1834, the Rev. Francis Peck became rector, and continued to officiate up to September, 1836. In 1837, the Rev. Mr. Burge was again elected rector, and officiated until Easter, 1840, when, on account of ill health he resigned. In the August succeeding, the Rev. John H. Rouse was elected rector, and now remains the incumbent of St. Paul's, at Wickford, in North Kingstown, the parish having been divided in the year 1832. Since the division, services have been performed in the Wickford and Tower Hill churches by their respective pastors, as separate parishes.

## TOWER HILL CHURCH.

The church of St. Paul's in Narragansett, (in which Dr. McSparran preached,) was erected before the division of the old town of Kingstown into the two towns of North and South Kingstown, in 1722. The church, upon that division, fell about one mile over the North Kingstown side of the line. In 1791, it was incorporated by the name of St. Paul's, in North Kingstown, and the purchases and donations, both in real and personal estate, were made to St. Paul's church, in North Kingstown, in its corporate name.* The location of the building having become inconvenient for both parishes, it was, in 1800, removed to Wickford, at that time a large village, and the parish divided. Services were performed by the same rector in both parishes, on alternate Sundays, at the Wickford church and at the glebe house in South Kingstown. Through the exertions and enterprise of the Rev. Mr. Burge, a church was erected on Tower Hill for the accommodation of the South Kingstown parish, and consecrated by Bishop Griswold in Nov. 1818. This parish in June, 1834, was incorporated by the name of St. Luke's church, afterwards in Oct. 1838, the corporate name was changed to St. Paul's, and services were performed in the new church instead of the glebe. In 1833, the church at Tower Hill ob-

* The church of St. Paul's was first incorporated in October, 1791. In Feb. 1794, upon their petition, the old charter was repealed, and a new one granted.

tained an appropriation from the R. I. Convocation for a missionary to preach regularly in the Tower Hill church. The Rev. Erastus de Wolf, one of the missionaries of the Convocation, accepted their call, and performed services in the Tower Hill church for about eight months. He was then sent as a missionary to Westerley. As soon as the two churches were supplied with separate services, the lands that had been given to St. Paul's in North Kingstown (the property having been obtained originally by the joint contributions of both parishes,) were satisfactorily divided, and from that time alternate services by the same rector ceased.

In the autumn of 1834, the parish of Tower Hill again called the Rev. Mr. De Wolf to become their minister, and he continued their rector until 1838, when he left. The Rev. Francis Vinton succeeded Mr. De Wolf. In 1840, the church of the Ascension, at Wakefield, having been erected and consecrated, the members of the church at Tower Hill joined the Wakefield church, and since there have been but occasional services at Tower Hill by the rector of the Wakefield church.

### WESTERLY CHURCH.

In 1834, the Rev. Erastus De Wolf, as a missionary of the Rhode Island Convocation, preached at Westerly about seven months. A parish was not organized while he remained there. At the request of the Convocation, the Rev. Mr. James Pratt, in September, 1834, visited

Westerly as their missionary, and held services. On the 24th of November of the same year, under his auspices, a church was organized, and a sewing circle, tract society, and a Sunday school of 60 or 70 scholars were established. In June, 1835, the Sunday school contained 155 scholars in regular attendance—communicants 39. He also had obtained near $2000 by subscription in the village, to build a church. In 1835, a church was erected 57 by 38 feet, at an expense of about $6000, and consecrated as Christ's church. In 1836, a neat parsonage house was built at the cost of $2000. In 1837, his communicants had increased to 86, and in 1838 to 115.

Dec. 26, 1839. The Rev. Mr. Pratt received a call from the church at Portland, Maine, to become their rector, which he accepted, and until Easter, 1841, the church was supplied with only occasional services, when the Rev. Mr. Newman became rector, and continued so until 1844, when the Rev. Thomas H. Vail was elected, and still continues rector. Communicants 135.

### EAST GREENWICH CHURCH.

A church was organized at East Greenwich in August, 1833, through the missionary labors of the Rev. Sylvester Nash. The church was erected and consecrated as St. Luke's church, on the 17th of April, 1834. Mr. Nash continued pastor of the church until April, 1840.

He was succeeded on the 12th of July following by the Rev. William H. Moore. In December, 1841, the Rev. Silas A. Crane became rector, and the church is now under his pastoral charge. Communicants, 40.

### KINGSTON CHURCH.

The Rev. Mr. De Wolf, missionary at Tower Hill, held clerical services at Kingston, during the winter of 1835; and, in the spring, a church was organized with nineteen communicants, and admitted into the State Convention of that year. In May, the Rev. William W. Niles, the missionary of the Convocation, officiated as pastor for about six months. Regular religious services were suspended, after that period, for the term of two years. In April, 1838, the Rev. Louis Jansen, a missionary of the Convocation, was elected rector. He reported to the Convention twenty-three communicants. He left in January, 1839, and was succeeded by the Rev. Francis Vinton, appointed by the Convocation missionary rector over the parishes of Tower Hill and Kingston. At their call, he continued to perform divided services in the two churches until he accepted of the rectorship of St. Stephen's, Providence. "Lay services were then commenced by Lieut. A. A. Harwood, of the U. S. navy, who was licensed by the Bishop of the Diocese for this object, and which he pursued with praiseworthy zeal." In January, 1840, the Rev. Mr. Newman officiated at Kingston, once a Sabbath, until the

church of the Ascension was finished at Wakefield. On the 31st of May, 1840, regular services at Kingston church were closed, and the members have since attended the Wakefield church. No church edifice was built at Kingston—the congregation worshipped in the State House.

### WAKEFIELD CHURCH.

The Rev. Francis Vinton, missionary of the R. Island Convocation over the parishes of Tower Hill and Kingston, organized the church of the Ascension at Wakefield, on the 28th of February, 1839, with six communicants. Wakefield is situated on the Saugatucket river, a few rods above the Point Judith Ponds, into which that river empties. Within the distance of a mile are four factories, and a dense population.

Through the liberality of Elisha Watson, Esquire, suitable lots for a church and parsonage house were obtained, and in a few weeks the required amount for the erection of a church, and a large proportion for building the parsonage, were raised.* The building of the church was commenced in the summer of 1839. It was consecrated on the 3d of June, 1840. The Rev.

* Rev. Mr. V. offered to procure $1000, provided the same amount should be raised in South Kingstown. The offerings were so liberal on the part of Mr. Watson and others, that it at once ensured the building of the church, and the next day Mr. V. started forth to redeem his pledge, which by God's blessing was speedily done, through the liberality of churchmen in New York and Providence.

William H. Newman was the first Rector, (the Rev. Mr. Vinton having accepted the rectorship of St. Stephen's in Providence, before the church was completed.) Mr. Newman divided his labors between the Tower Hill and Wakefield parishes until the consecration. He continued the rector of the church of the Ascension until Easter, 1841, when he accepted a call to Christ Church, Westerley. The rectorship of the Wakefield church was vacant, except occasional ministrations, until Feb., 1842, when the Rev. James H. Eames was elected minister of the united parishes of Tower Hill and Wakefield, in the church of the Ascension. Mr. Eames continued until January, 1846, when he was chosen Rector of St. Stephen's, Providence. In March, 1846, Rev. James H. Carpenter became Rector of the churches at Wakefield and Tower Hill, and still continues in charge of them.

### THE WARWICK CHURCH.

Respecting the Warwick Church, in which Doctor McSparran, Dr. Fayerweather, and others, officiated once a month, I have been favored with the following letter from William D. Brayton, Esquire, of Warwick, a gentleman of antiquarian research :—

"Warwick, January 22, 1845.

Dear Sir,

In reply to your enquiries relative to the old Episcopal church in which the Rev. Dr. McSparran officiated in Warwick, I send you

the best information that I have obtained on that subject. On the 2nd of September, 1728, a lot of ground situated at equal distances from the present village of Apponaug and East Greenwich, and between the post road and the present Stonington Rail Road, was conveyed by the Rev. George Pigot 'to the Society in London for the Propogation of the Gospel in Foreign Parts, for erecting a church according to the establishment of churches by law in England.' A church was accordingly erected—a wooden building two stories in height, with a steeple and spire, fronting the Post road. After remaining unoccupied a long time, in a ruined state, it was taken down about the year 1764, by inhabitants from old Warwick, for the purpose of erecting a church there. The materials having been conveyed to the shore, were scattered and lost during a storm which arose soon after. A number of graves, probably of individuals connected with the church, are still to be seen upon the lot. The Rev. George Pigot resided in Warwick a number of years, and owned a tract of land there. He probably obtained the means of erecting the church.

Yours respectfully,

WILLIAM D. BRAYTON."

The congregation of Trinity Church in Newport, when they built their new church in 1726, "gave their old church to the people of Warwick, who had no church of their own." It was by tradition floated from Newport to Coweset, (the Indian name of this part of Warwick,) and when taken down, it was never rebuilt in old Warwick, and there has not been any Episcopal church in that town since. Some Episcopalians remain, but most of the families of that denomination have removed to Providence and elsewhere.

We extract the following entries from the records relating to the Warwick Church :—

"April 11, 1736. Babtized at Coweset (Warwick Church), by Mr. McSparran, two children, viz., Rebecca Pigot, daughter of Edward Pigot, and Chas. Dickinson, son of Captain John Dickinson."

Edward Pigot was the brother of the Rev. George Pigot, and was a physician—came to Warwick soon after his brother, but remained but a few years after his brother removed to Salem.

John Dickinson was a merchant residing at Coweset, in Warwick, in 1733. He remained here, however, but a few years; having failed in business as a merchant, he removed, but to what place has not been ascertained.

"September 9th, 1739. Dr. McSparran preached at the church in Warwick, and admitted Mr. Levally to the sacrament of the Lord's supper."

The Mr. Levally here mentioned was probably Peter Levally, who died in Warwick in 1756, and was the ancestor of the Levallys' in Warwick and Coventry. From whence the family emigrated has not been ascertained. Magdalene Levally, his daughter, married a Mr. King: her children John, Mary, Sarah, Ann, and Samuel King, were baptized by Dr. McSparran.

"Dec. 14, 1745. Dr. McSparran preached Moses Lippit's funeral sermon, and buried him in his own ground in Warwick. He died the 12th, about 11 o'clock in the forenoon."

Moses Lippit was the grandson of John Lippit, who was one of the persons chosen and commissioned from Providence to organize the government under the first charter in 1647. He soon after removed to Warwick, and died there, leaving two sons, John and Moses. Moses married Mary Knowles, a daughter of Henry Knowles. He left three daughters and an only son, Moses, the

person mentioned on the record by Dr. McSparran, who was a minor at the time of his father's death in 1703. He married Ann Whipple, a daughter of Joseph Whipple, of Providence, Nov. 20, 1707. She was reputed a woman of herculean strength. Their children were—1. Moses, born Jan. 17, 1709. 2. Jeremiah, Jan. 27, 1711. 3. Christopher, Nov. 29, 1712. 4. Joseph, Sept. 4, 1715. 5. Ann Phillis, August 29, 1717. 6. Freelove, March 31, 1720. 7. Mary, Dec. 2, 1723. 8. John, Dec. 24, 1731.

Moses married Wait Rhodes, the daughter of John Rhodes, April 26, 1732, and besides several daughters, left but one son, Abraham Lippit, who was ordained Sept. 7, 1782, elder of the Baptist church of old Warwick, and moved to the western country in 1793.

Jeremiah married Weltham Greene, daughter of Rich. Greene, (the subject of another note,) Sept. 12, 1784. He was Town Clerk of Warwick from June 1742, to his death in 1776, with the exception of the year 1775.

Joseph married Lucy Brown, daughter of Capt. Thomas Brown, of Rehoboth, Feb. 19, 1746—had two sons, Joseph and Thomas, and five daughters.

Ann Phillis married, June 18, 1756, Abraham Francis, son of Abraham Francis, of Boston, then deceased. She was educated in Boston; engaged to Mr. Francis when residing at Boston, but married in Warwick. Mr. Francis was reported to be heir to most of the land on which Boston stood, but never obtained it. He did not live many years.

Christopher married Catherine Holden, daughter of Anthony Holden, January 2, 1740, and was father of Colonel Christopher Lippit of the Revolution. The Lippits owned a great estate in Warwick.

Col. Christopher Lippit was the eldest son, and inherited the estate of his father under the old law. Respecting Col. Lippit, John Howland, Esquire, President of the R. I. Historical Society, has furnished the following notice:

"Christopher Lippit was a member of the General Assembly. In January, 1776, he was appointed Lieutenant Colonel of the regiment raised by the State—Col. Harry Babcock was commander. He shortly quit the service, and Lieut. Colonel Lippit was promoted to the office of Colonel. I enlisted in Captain Dexter's company.

We were stationed on the island of Rhode Island. The regiment was taken into the continental service, and the officers commissioned by Congress. After the disastrous battle of Long Island, we were ordered to join Washington's army at New York.

"On the 31st of Dec. 1776, while the army under Washington was in Jersey, the term of all the continental troops expired except Lippit's regiment, who had eighteen days more to serve. The brigade to which they were attached consisted of five regiments, three of which (Varnum's, Hitchcock's, and Lippit's,) were from R. Island. Col. Hitchcock commanded the brigade, and Lippit's regiment counted more than one-third of the whole. This was the time which tried both soul and body. We had by order of the General left our tents at Bristol, on the other side of the Delaware. We were standing on frozen ground, covered with snow. The hope of the commander-in-chief was sustained by the character of these half frozen, half starved men, that he could persuade them to serve another month until the new recruits should arrive. He made the attempt and it succeeded. Gen. Mifflin, at his request, addressed our men; he did it well. The request of the General was acceded to by our unanimously poising the firelock as a signal. Within two hours after this vote, we were on our march to Trenton. Col. Lippet's regiment was in the battle of Trenton, when retreating over the bridge, it being narrow, our platoons were in passing it crowded into a dense and solid mass, in the rear of which the enemy were making their best efforts." The calm and dauntless heroism of General Washington, and the staid coolness of his horse in this hour of carnage, is too impressive and thrilling to be omitted. "The noble horse," he continues, "of Gen. Washington, stood with his breast pressed close against the end of the west rail of the bridge; and the firm, composed, and majestic countenance of the General inspired confidence and assurance in a moment so important and critical. In this passage across the bridge, it was my fortune to be next to the west rail, and arriving at the end of the bridge rail, I was pressed against the shoulder of the General's horse, and in contact with the boot of the General. The horse stood as firm as the rider, and seemed to understand that he was not to quit his post and station.

"They did not succeed in their attempt to cross the bridge. Although the creek was fordable between the bridge and the Delaware

they declined attempting a passage there, in the face of those who presented a more serious obstruction than the water. On one hour—yes, on forty minutes, commencing at the moment when the British first saw the bridge and creek before them—depended the all-important, the all-absorbing question, whether we should be independent States or conquered rebels! Had the army of Cornwallis within that space have crossed the bridge or forded the creek, unless a miracle had intervened, there would have been an end of the American army. If any fervent mind should doubt this, it must be from his not knowing the state of our few half-starved, half-frozen, feeble, worn-out men, with old fowling pieces for muskets, and half of them without bayonets—and the States so disheartened, discouraged, and poor, that they sent no reinforcements, no recruits to supply the places of this handful of men, who but the day before had volunteered to remain with their venerated and beloved commander for thirty days more. Gen. Mercer fell in the action the next day at Princeton.

"Col. Lippit was in the battle of Princeton. The commander-in-chief, after the action, took the commander-in-chief of our brigade by the hand, (Col. Hitchcock) expressing his high approbation of his conduct, and that of the troops he commanded, and wished him to communicate his thanks to his officers and men. We retired to Morristown about the third day after our arrival. The commander of our brigade, Col. Hitchcock, died from the sufferings he had experienced in this dreadful campaign. He was a very accomplished gentleman, and a fine officer—few of the Generals exceeded or equalled him in talents. He was educated at Yale. After this, the brigade was broken up and sent to different stations, ours at a place called Chatham. We were discharged in February, and returned home."

Col. Lippit continued in service during the war. He afterwards removed into Cranston: was appointed Major General of State's militia. He died on his farm in Cranston.

Charles Lippit, the brother of Col. Lippit, died in Providence in August, 1845, aged 91—the oldest man in Providence. Mr. Chas. Lippit was an officer in the Revolutionary war—was for many years a member of the General Assembly from Providence, and through a long life sustained an exemplary character of integrity and honor.

"June 8, 1746. Dr. McSparran baptized, by immersion, a young woman named Patience Stafford, daughter of Samuel Stafford, of Warwick, and then from Mr. Francis' rode to the church, read prayers and preached there."

Samuel Stafford was a descendant of Thomas Stafford, who settled in Warwick in 1652, and died in 1677 or 8, leaving three sons, Thomas, Samuel, Joseph, and two daughters.

Samuel married Mercy Westcot, a daughter of Stukely Westcot, died in 1708, aged 82 years, leaving two sons and four daughters. The eldest son, Amos, married Mary Burlingame, daughter of Roger Burlingame, sen.; died 1689. Samuel, his eldest son, was born Sept. 24, 1692; married a daughter of Samuel Bennet, June 20, 1717

Of Thomas, the ancestor, there is this tradition in the family; that he was a millwright, came from Warwickshire in England, landed or was at Plymouth about 1626, and built the first water corn mill there. That he afterwards came to Providence, and built the mill of John Smith; and after his settlement at old Warwick, built for the Shawomet settlers their grist mill.

A descendant of the family has communicated the following memoir:

"It appears that Thomas Stafford was born probably between the years 1600 and 1610, and emigrated from Warwickshire, England, to Plymouth, New England, in 1626, or about that time. The first settlement at Plymouth was in 1620, and of course he was one of the earliest settlers in this country. He was a millwright, and at Plymouth erected a grist mill, which is said to have been the first in New England which ground corn by water.

"It appears from some cause he did not remain there long, but removed to Providence. Here he erected the first grist mill in Rhode Island, which was situated at the North end of the town near Mill Bridge. Without remaining there long, he again removed to old Warwick, and spent the remainder of his days. He secured to himself a considerable tract of land at the head of the mill cove, including the present mill seat, where he erected another grist mill.

He lived on the north side of the mill stream, where stands the house which is now owned by Amos Greene, and was formerly the property of the Lippit family. Whether he married before or after his arrival in this country, cannot be ascertained, nor any particulars in reference to his family, except that he had three sons, viz., Thomas Samuel, and Joseph; and three daughters, Deborah, Hannah, and Sarah. Thomas married Jane Dodge, Samuel married Mercy Westcott, daughter of Stukely Westcot, and Joseph married M. Holden daughter of Randall Holden. Samuel Stafford succeeded to his father's estate, where he died at the advanced age of 83, leaving two sons, Thomas and Amos. Thomas inherited the homestead, including the mill, and Amos fixed his residence about half a mile northwest, where he built a house, (which was burnt in the occupancy of his grandson, Thomas, in the year 1767, being the same spot where the mansion house now stands.) He (Amos) had 13 children, only 5 of whom survived him, viz., two sons, Samuel and Amos, and 3 daughters, Mary, Marcy, and Freelove. Probably there never lived a more industrious, indefatigable man, than this. It was a maxim of his, "four hours is enough for any one to sleep." He belonged to the Society of Friends, as did his wife and family. He held the office of Town Treasurer for several years. About two years before his death he became blind, and died in the year 1760, in the 95th year of his age. He had a daughter that attended him in his last sickness, who was upwards of 70 years of age. His wife was six days younger than himself; after his decease she lived six days and died, having lived to the precise age of her husband—a more remarkable circumstance, as it was connected with such extraordinary longevity.

"I would mention one more incident in relation to the times, that Samuel Gorton, Randall Holden, and others, were taken from an adjoining lot, situated on the north side of the mill pond, by the authority of Massachusetts, carried to Boston, and there tried for their lives for heresy. These men had assembled in a block-house which had been previously erected, to protect themselves from the natives, who were very hostile. They capitulated or surrendered on condition of good treatment, relying on the justice of their cause and their religion. After going through their trial, they were neither condemned nor acquitted, but detained, and finally permitted to

return to their settlement. On this lot, where originally stood this block-house, was the family burying ground of the first mill wright in New England.

"I have given a few incidents relating to the early settlement of Warwick, and a biographical sketch of one of its old families. I have done it from such records and papers as I have, which are very deficient for such a purpose."

"April 21, 1750. Baptized by immersion, in Warwick, Elizabeth Greene, wife of Richard Greene, and by affusion, Welthan Lippit, wife of Jeremiah Lippit, a sister of said Richard."

"Saturday, June 12, 1756. Dr. McSparran administered baptism, by total immersion, to two young women at Warwick, viz., Elizabeth Greene, jun., daughter of Richard Greene and Elizabeth, his wife, and to Sarah Hammett, daughter of an Anabaptist teacher, some time ago dead."

Richard Greene was the son of Richard, and grandson of Thomas Greene, a brother of Deputy Governor John Greene. He had a son, Thomas, who was father of the present Judge Thomas W. Greene. He was born on the 17th day of April, 1702. His wife was Elizabeth Godfrey, of Newport.

He resided in old Warwick, in the same house which had been the home of his grandfather, Thomas Greene, and which was occupied as a garrison house in the Indian war; and being of stone, escaped the general destruction in which the town was involved at that time.

It was originally built by John Smith, who was President of the Colony in 1649, (and who died in 1663,) and upon the lot originally set off to him.

It stood partly upon the site of the present dwelling of Judge Thomas W. Greene, to make room for which it was taken down by him.

Thomas Greene, the second brother of the first Richard above-mentioned, left but one son, John, who succeeded to his father's estate, at Potowomut, and died there. Richard, the son of John called Richard Greene of Potowomut, was born October 4, 1725. He married Sarah Fry, daughter of Thomas Fry, of East Greenwich, Sept. 28, 1746, and died 1779.

Mrs. Le Baron, a descendant of the late Richard Greene, of Potowomut, communicates the following notice of him:

"Richard Greene, the son of John of Potowomut, where he was born, was a branch of the Stone Castle Greene's, so called from our progenitors having built a castle of that material soon after their arrival in North America, for defence against the attacks of the Indians. John Greene, of Stone Castle memory, reached here with his wife and five children in 1630; he was one of the Greene's of Awkley Hall, in England. They were of the established church. John the first, after burying his wife in Warwick, returned to England, and married a second wife; who, with himself, was also interred at a place called Canunicut. I once enquired of one of the oldest of our race with which I have been acquainted, what she imagined could have induced them, as they possessed property, to leave their comfortable homes in Europe. She replied, 'I cannot tell, unless they had roving dispositions.' Richard Greene, of Potowomut, and Sarah Fry, daughter of Thomas Fry, of East Greenwich, were married Sept. 28, 1747—so says the record. Mr. Greene owned a farm in Coventry, which was large and valuable; another in West Greenwich—the number of acres in either I do not know. That on which he resided I have heard contained two thousand acres. I do not believe the number was so great, but am quite certain it was usually stocked with eight hundred sheep, and horses and cattle in abundance. His furniture and wines were imported from England. Servants, both white and colored, were numerous. There was much splendor in his housekeeping for the times in which he lived. Always employing an overseer (who was regularly attached to the family,) accounts for his having leisure to entertain more company, perhaps, than any other private gentleman in Rhode Island, and he was remarkable for very great hospitality. A large proportion of his visitors were some of the most distinguished personages of the day. After the decease of my grandmother, in 1775, my mother

conducted her father's household affairs, and presided at his table; and I well remember to have heard her say, that Gov. Bradford was a frequent and highly esteemed guest. Of the clergy, the Rev. Mr. Fogg and the Rev. Mr. Fayerweather she mentioned as often having met there. General Varnum, Judge Lightfoot, the Browns' of Providence, and the Hancocks' and Quincys' of Massachusetts, visited him. The last time I was in South Carolina, the O'Harras' bore testimony to his hospitality, and said they had experienced the greatest kindness and civility at his house. When I saw them, they were very old and very wealthy. His children were fourteen in number, eleven of whom survived him. The education of his family was particularly attended to, he having always employed a competent private tutor. His children were instructed at home until they were of a suitable age to be sent abroad to boarding schools. He was a handsome man of the middle size, his complexion light, eyes blue, and his hair a rich brown; his head being set forward a little more than common, gave him the appearance of a slight stoop. He, like myself, was not a ready writer, but he possessed great conversational powers, and had that most happy faculty of always selecting the words most proper for expressing his ideas pleasingly. He dressed with taste, and was scrupulously neat in his person. At the commencement of the revolution, he viewed it as a rebellion against lawful authority; but I firmly believe he ever remained strictly neutral, although he was accused of aiding and assisting the British—because he refused to sell the produce of his farms in large quantities to be sold again at an exorbitant price, but kept it and had it dealt out to the poor as they needed it, and for what it was in reality worth; and those who had no money were furnished without price. For this reason, and for sheltering and protecting the wife and little children of a person who had fled to Canada to escape undeserved persecution—he was suspected of Toryism, and suffered much in the loss of property. His buildings were fired, and an officer with an armed force attempted to drive his cattle from his farm, pretending to believe they were intended to supply the British fleet, which was then lying in the bay, with food. He told him to do it at his peril, and they were not removed. This officer's family and his had been before on the closest terms of intimacy, but friendship was never after renewed. He never purchased soldier's certificates,

nor ever paid a debt in continental money. He was called by the common people King Richard, to distinguish him from others of the same name; not because of his loyalty to the crown, but for his charity to the poor, and his magnificent manner of living. He was fond of cards, which displeased his father, a zealous Quaker, and on that account I think he discontinued playing. His outer doors were never fastened. * * * He never had what we call watchers when a death occurred in his family, but always slept in the room with the corpse himself.

"My grandfather was more than twenty years afflicted with a cancerous tumor, for which he had been twice operated upon; and in 1778 or 9, went to Newport (which was then garrisoned) with a flag of truce for the benefit of the advice of the British surgeons, accompanied by my mother, his eldest daughter, and Doctor William Bowen, of Providence, who intended to remain during my grandfather's stay, but was not permitted to land. *Cicuta* was one of the remedies prescribed, and unfortunately he accidentally took too powerful a dose (he intended to leave the next day for home). The effect soon warned him of the approach of death. He went to his chamber, followed by my mother; gave her some necessary directions; said if he had been less liberal, he should have left a much larger patrimony for his children, but did not regret it, as there was still enough; advised her never to absent herself from church, and desired that none of his descendants should submit to the knife in case of cancer. Thus calmly, on the 19th of July, 1779, died this noble gentleman and poor man's friend.

"The large estate which Mr. Greene owned and lived on in Potowomut, is now chiefly owned by Mrs. Hope Ives, widow of the late Thomas P. Ives, Esq., of Providence."

Yours, &c., ——— ———.

John Hammett was on the 18th of June, 1744, ordained as assistant to Manassah Martin, the Elder of the Six-Principle Baptist church in Warwick, and is spoken of by the historians of that church as an eminent servant of Christ, by whose ministry many gladly received the word.

He baptized in May, 1750, at Freetown, Mary Wells and Isabella Sweet, both deaf and dumb.

He died, as the same historian says, "in the height of his usefulness, zeal, and ministerial labors;" he was "suddenly called to his reward in Christ, Dec. 28, 1752," and that it was "a solemn event, and caused great grief to the church and congregation at large, among whom he had labored in dispensing the word of life."

"May 19, 1753. At the old town of Warwick, at Mrs. Lippit's, were baptized by Dr. McSparran, Mary Wickes, daughter of Thos. Wickes, and Ruth, his wife."

"June 12, 1756, read prayers and preached at Mrs. Lippit's, and baptized Elizabeth Wickes, daughter of Thomas Wickes, and Ruth, his wife."

Thomas Wickes was the son of John Wickes, a representative in the General Assembly from Warwick in 1706–7, 1709–10, 11, 12, 13, 14, and 15; was assistant (senator) from 1715 to 1738, and in 1740 and 1741; town clerk from 1712 to his death in December, 1742, with the exception of the year 1720; and third in descent from John Wickes, one of the first settlers of Shawomet, and fellow-sufferer with Samuel Gorton. Of this ancestor, Callender says: "he was slain by the Indians, 1675, a very ancient man." He became, in fact, one of the first victims within the colony of Rhode Island of the war of 1675. In relation to his death there is this tradition: that on the approach of danger, when garrisons had been provided, and the inhabitants had generally repaired to them, he could not be persuaded that he required any protection against the natives. From his past experience of their uniform kindness and good-will towards him personally, he was slow to believe himself in danger, and to the oft-repeated admonitions of his friends to be more careful of his safety, his answer was, that he had no fears of injury from the Indians—that they would not hurt him. With this mistaken confidence in their fidelity, he ventured beyond the protection of the garrisons; and going at evening into the woods in search of his cows, he did not return. His fate was first known to his friends on seeing his head set upon a pole, near his own dwelling, on the following morning. This they immediately—and before venturing

in search of the body—buried near the stone garrison, and within a few rods of it. The body, which was found on the succeeding day, was interred beside the head, but in a distinct grave; and two little hillocks, which mark the spot, are still shown as the grave of John Wickes.

He left one son, John, who from the time of his father's death resided at Mosketo Cove, Long Island, for several years, and married Rose Townsend, daughter of John Townsend.

Of the three sons of this marriage John, the eldest, married Sarah Gorton, a granddaughter of Samuel.

Thomas, the fifth son of this last marriage, was born in Warwick, September 8, 1715, upon the estate which had been successively the estate of his ancestors, originally assigned to John Wickes at the first settlement of the town, and prior to 1647. On this estate he continued to reside till his death, in 1803.

He left but two children: Mary, who married Rowland Brown, of South Kingstown, and Elizabeth, who married Benjamin Gardiner, who resided in Middletown, on Rhode Island; both by his first wife, Ruth.

At what period she died, or where he married his second wife, whom he left a widow at his death, I have not been able to ascertain. Her name, however, was Rebecca.

He was twice elected a representative to the General Assembly from Warwick, viz., in August, 1759, and April, 1760.

In 1767, the voice of the people called Mr. Wickes into the Senate of the colony. The times were troublous, and the firm but temperate counsel of such men as Mr. Wickes ensured tranquility to the colony. But retirement, social intercourse, and the cultivation of his plantation, had paramount charms to the discussions that began to agitate the public mind; and in 1772, he signified to his friends his desire of retirement; but public sentiment delayed the execution of his purpose, as the following communication from Lieut. Governor Sessions will show:—

"Providence, April 14, 1772.

Sir,—We have once more taken the liberty of putting your name into the prox, (ticket) as a candidate at the next general election, and hope it will not be disagreeable. Your conduct as a magistrate

gives general satisfaction to the public. It was the unanimous opinion of the gentlemen of this town, that there was a necessity of your continuance for another year at least. I would therefore request that you would make up no determination to the contrary until the election, and then if you can't be convinced that it is your duty to stand another year, the General Assembly must choose some other person in your room, which I hope you will not give them the trouble of doing.

I am, with respect,

Your friend and humble servant,

Thos. Wickes, Esq. DARIUS SESSIONS."

Mr. Wickes continued a senator, and was re-elected for the year 1775. After his re-election in April of that year, the battle of Lexington occurred, and the army of observation was raised, against which measure Mr. Wickes joined Gov. Wanton in a protest, (which the reader will see under the head of Wanton,) wishing to avoid, if possible, the ultimate resort to arms by further negotiation. Blood had been shed, public opinion had become exasperated, dispassionate counsels were unheeded, and Mr. Wickes, at the general election in May of that year, declined serving in the office to which he had been elected, and Mr. James Arnold was, by the Legislature, elected to supply his place.

Mr. Wickes retired to private life, quietly occupied his plantation, and enjoyed the society of his friends, who always received a welcome reception at his hospitable board; and spent the remainder of his days in the bosom of his family, and in the social circles of old Warwick.

The late Hon. Elisha R. Potter knew Mr. Wickes well, and spoke of him as an accomplished planter of the old school, firm in purpose, courteous in manner, scrupulously exact in all his worldly relations, and fond of the social intercourses of life.

"July 23, 1756. As I came home from Providence, I took Warwick in my way, and baptized by immersion

an adult named Phebe Low, daughter of Philip Greene, Esquire, of Warwick, and wife of one Captain Low."

Philip Greene was a grandson of Deputy Governor John Greene, and the father of Colonel Christopher Greene, of the Revolution, and married Elizabeth Wickes, a sister of Thomas Wickes.

Respecting Col. Christopher Greene, so justly distinguished for his gallantry in the Revolution, the President of the R. Island Historical Society, in a letter dated October 23, 1845, says :—

"Dear Sir,—I received yours a few days since, and will, so far as my recollection extends, comply with your request. Col. Greene was a most valuable officer, and an honor to the State; but it is most unfortunate for his memory that so few public or private materials respecting him are now in existence. Whenever I recur to the events of the revolution, or to the characters of those of Rhode Island who bore such conspicuous parts in what ought to form a prominent feature in its history, I am vexed, and disposed to say hard things of those who had it in their power to preserve such documents as would have enriched our history, and have done ample justice to the characters of our then most esteemed and valuable citizens.

"Major John S. Dexter, of this State, was for a long time an assistant or deputy in the office of the Adjutant General of the United States army, and consequently had access to all the orders of the commander-in-chief collected in that department. During the Presidency of Washington and Adams, he held an important office in the finance department of the United States in this State; and after he resigned the office of Chief Justice, and removed to his farm in Cumberland, I applied to him for any papers in his possession, to be deposited in the Cabinet of our Historical Society, when he informed me that when he was about removing from Providence to Cumberland, he found himself encumbered with such a vast mass of old papers and books, for which he had no room in his small house in Cumberland, that he had burnt them all up, though it took a great while to consume them. And this gentleman had been educated, and was a man of sense and of pleasant manners, yet he was guilty of this stupid and wicked act.

His brother, Capt. Daniel T. Dexter, performed a similar act. He was an officer in Col. Green's regiment, and being a good writer he performed the office of his clerk or secretary. He had a great amount of papers, which filled a large trunk. He was appointed Paymaster of Lippit's regiment before he was twenty years old. I was then in that regiment, aged 19. He continued in the service under various promotions to the close of the war, when he held the rank of Captain. He was a good officer and good writer, and careful to preserve all the papers he wrote or copied. In old age he removed to the house next adjoining me; he was feeble and deaf. I frequently called on him, but did not know of his having any old papers, until the lady with whom he boarded came in and told me that the Captain had been all day burning up paper; that he had burnt up more than a bushel. I immediately ran into the house, and to his chamber, if possible to stop the proceeding. I said everything to prevent any further destruction, but it was too late; he had reserved only one letter, from Gen. Washington to Col. Greene. This was in reply to one the General had received from the Colonel respecting a soldier then under sentence of death, whom the Colonel —from some mitigating circumstances—wished to pardon, but had not the power. The General authorized him to exercise this power at his own discretion. This letter, a few days after, Mr. Dexter handed to my daughter. I esteemed it of great value, not only for its being in the handwriting of Washington, but as expressing the just and benevolent sentiments of that illustrious man."

[I have delayed finishing the communication for a week or so, to search for the letter, that I might send you a copy. I have examined and overhauled a bushel of old papers and letters, but have not yet found it, and my daughter is confident that I sometime ago deposited it in the cabinet of the Historical Society. I hope it is so and there safe, but as our new building is not yet provided with proper cabinets, our deposits there are mixed up in some confusion, but I shall soon find it, which my feeble health has yet prevented.]

"I am not sure that I ever saw Col. Greene more than once. Colonel Varnum, who lived in East Greenwich in 1774, had formed a company called the "Kentish Guards," and the morning after the news of the Lexington battle arrived here, (Providence,) I saw them march through the street on their way towards Boston, and saw Mr.

Greene, who had the nominal rank of Major. He appeared as a strong man, thick set, and broad across the shoulders. Nathaniel Greene, afterwards the General, was a private in this company. I had often seen him, and knew him well. His left leg, or thigh, was shorter than the other, which caused his musket at every step to shake, and did not accord with the steady position of those on his right and left; but when I saw him afterwards on horseback, he rode well. Col. Varnum marched his company as far as Pawtucket, where he met an express who said that the enemy had returned to Boston. He then returned back to Greenwich.

"To apologize for any defect in my personal knowledge of Col. Greene, I would specially refer you to the memoirs of the Southern war by Colonel Henry Lee. There you find an account of the Red Bank Battle, and in the appendix a biography of him—doubtless written by one of his family, as it contains notices of his ancestors which Lee could not otherwise have known. In one item I think Lee was mistaken; he calls him *Captain* Greene at the attack on Quebec. I am certain he was then Major, and soon after his exchange, was made a Lieut. Colonel.

"I do not think that a life of Greene, unless you add extranous matters, will be of sufficient compass to fill a book; and if you add that of Major Thayer, who was one of the best officers in the service, it will help the size of the volume, and you will also find an account of Thayer in the appendix of Lee's memoir. In any notices of Thayer, a copy of Gen. Varnum's account of the delinquency of Colonel Sam Smith, and of Thayer taking the command of Mud Island, ought to be annexed; and of Smith's keeping the sword presented by Congress to the defender of that post, instead of delivering it to Major Thayer, to whom it justly belonged.

"A volume could be written in justice to the character of Silas Talbot, of Rhode Island. He was *great* both by land and sea, and in Congress.

On second thought, I have no doubt that I must have seen Colonel Greene on Rhode Island, in Sullivan's expedition, 1778, as I then was in the Providence militia regiment, commanded by Colonel Mathews, and this regiment composed a part of the brigade of which Col. Greene was the commander.

The sword voted by Congress to Col. Greene for his defence of

Red Bank, did not arrive from France, where it was made, until some time after the death of the Colonel, and it was then transmitted, with a letter from General Knox, to Job Greene, the Colonel's oldest son. The second son of the Colonel, who was a young man of education, and fine talents and address, settled at first in this town in business; and after the decease of his elder brother, had possession of the sword. He removed from hence to Charleston, South Carolina, and carried the sword with him. His name and connections, with his fine talents, induced the citizens to invite him to deliver a 4th of July oration, which was highly applauded, and printed. He sent one to be presented to our Providence Library Company. He married a lady in Charleston, but the Southern fever carried him off in the next year; had he lived, he would have been distinguished in civil life, as his father was in the military. I have never heard of the sword since, but suppose it is still preserved by the family of his wife.

"When I understood that Col. Henry Lee was writing and about to publish his history of the Southern war, I sent out to him by one Richard Jackson, the Gazette containing Gen. Varnum's account of Smith's leaving Mud Island and Thayer taking the command, and the mistake made by Congress in voting the sword to Smith instead of Thayer, who did all the fighting; but Smith being then a powerful leader of the Jacobin party in the Senate, Lee thought best not to insert the account entire, but omitted in history any account of the sword in question, and gave high credit to Thayer, who deserved it.

"Gen. Greene was an able General, but how he would have stood in a subordinate station we cannot tell; but Silas Talbot was qualified for any station. He excelled as a partizan officer on the land, and as an able and successful commander on the ocean. He was the most popular of any officer in this State as a military commander, and why his life has not been written is not to be accounted for. After the war he settled in the State of New York, and was elected a member of Congress, where he was on the most important committees.

"My desultory observations will furnish but few matters for a life of Colonel Greene, who was a valuable and an approved officer,

but I can add no more, save assurances of high respect and regard for yourself. JOHN HOWLAND."

W. Updike, Esq.

The biography of Col. Greene in the Appendix of the War in the Southern Department, by Col. H. Lee, referred to by Mr. Howland, is subjoined as follows:—

"Christopher Greene, Lieutenant Colonel commandant of one of the Rhode Island regiments in the service of Congress during the Revolutionary war, was born in the town of Warwick, in the State of Rhode Island, in the year 1737. His father, Philip Greene, Esq., was descended from John Greene, Esq., one of the earliest settlers of Massachusetts Bay. The latter gentleman emigrated from England in the year 1637, and settled in Salem—now a well-improved, open, but commercial town. Mr. Greene, soon after his arrival, purchased from the Indian Sachems, Miantenomi and Soconomo, a part of the township of Warwick, called Occupassatioxet, which property is still possessed by some of his descendants. He left three sons, the progenitors of a numerous and respectable race of men, successively distinguished, as well by the highest offices in the gift of their country, as by their talents, their usefulness, and goodness.

"Philip Greene, the father of the Lieutenant Colonel, was a gentleman of the first respectability in the State, beloved for his virtues, and admired for the honorable discharge of the duties of the various stations to which he was called—the last of which placed him on the bench as judge of the Superior Court of the State.

"A father so situated could not but cherish the intellectual powers of his progeny with the utmost attention.

"Christopher received all the advantages in the best line of education procurable in the country, which he took care to improve by the most arduous application. He was particularly attached to the study of mathematics, in which he made proficiency, and thus laid up a stock of knowledge exactly suitable for that profession to which he was afterwards unexpectedly called.

"Exhibiting in early life his capacity and amiability, he was elected by his native town to a seat in the Colonial Legislature in October, 1770, and he continued to fill the same, by successive

elections, until October, 1772. In 1774, the Legislature wisely established a military corps, styled "Kentish Guards," for the purpose of fitting the most select of her youth for military offices. In this corps young Greene was chosen a Lieutenant, and in May, 1775, he was appointed by the Legislature a Major in what was then called "An Army of Observation," our brigade of 1600 effectives under the orders of his near relative, Brigadier Greene, afterwards so celebrated.

"From this situation he was promoted to the command of a company of infantry in one of the regiments raised by the State for continental service. The regiment to which he belonged was attached to the army of Canada, conducted by General Montgomery, in the vicissitudes and difficulties of which campaign Capt. Greene shared, evincing upon all occasions that unyielding intrepidity which marked his military conduct in every subsequent scene. In the attack upon Quebec, which terminated the campaign as well as the life of the renowned Montgomery, Captain Greene belonged to the column which entered the lower town, and was made prisoner.

"His elevated mind ill brooked the irksomeness of captivity, though in the hands of the enlightened and humane Carleton; and it has been uniformly asserted that, while a prisoner, Greene often declared that 'he would never again be taken alive;' a resolution unhappily fulfilled.

"As soon as Captain Greene was exchanged, he repaired to his regiment, with which he continued without intermission, performing with exemplary propriety the various duties of his progressive stations, when he was promoted to the Majorty of Varnum's regiment. In 1777, he succeeded to the command of the regiment, and was selected by Washington to take command of Fort Mercer, (commonly called Red Bank,) the safe keeping of which post, with that of Fort Mifflin, (Mud Island) was very properly deemed of primary importance.

"The noble manner in which Col. Greene sustained himself against a superior force of veteran troops, led by an officer of ability, has been partially related, * * * as well as the well-earned rewards which followed his memorable defence. Consummating his military fame by his achievements on that proud day, he could not be overlooked by the commander-in-chief, when great occasions

called for great exertions. Greene was accordingly attached with his regiment to the troops placed under Major Sullivan, for the purpose of breaking up the enemy's post on Rhode Island, soon after the arrival of the French fleet under the command of d'Estaing, in the summer of 1778; which well concerted enterprise was marred in its execution by some of those incidents which abound in war, and especially when the enterprize is complicated, and entrusted to allied forces, and requiring naval co-operation. Returning to head quarters, Col. Greene continued to serve under the commander-in-chief, whose confidence and esteem he invariably enjoyed.

"In the spring of 1781, when General Washington began to expect the promised naval aid from our best friend, the ill-fated Louis XVI., he occasionally approached the enemy's lines on the side of York Island. In one of these movements, Col. Greene, with a suitable force, was posted on the Croton river, in advance of the army. On the other side of this river lay a corps of refugees, (American citizens who had joined the British army,) under the command of Col. Delancy. These half citizens, half soldiers, were notorious for rapine and murder; and to their vindictive conduct may justly be ascribed most of the cruelties which stained the progress of our war, and which at length compelled Washington to order Captain Asgill, of the British army, to be brought to head-quarters, for the purpose of retaliating, by his execution, for the murder of Capt. Huddy, of New Jersey, perpetrated by a Captain Lippincourt of the refugees. The commandant of these refugees (Delancy was not present) having ascertained the position of Greene's corps, which the Colonel had cantoned in adjacent farm houses—probably with a view to the procurement of subsistence—took the resolution to strike it. This was accordingly done, by a nocturnal movement, on the 13th of May. The enemy crossed the Croton before day-light, and hastening his advance, reached our station with the dawn of day, unperceived. As he approached the farm house in which the Lieutenant Colonel was quartered, the noise of troops marching was heard, which was the first intimation of the fatal design. Greene and Major Flagg immediately prepared themselves for defence, but they were too late, so expeditious was the progress of the enemy. Flagg discharged his pistols, and instantly afterwards fell mortally wounded, when the ruffians (un-

worthy of the appellation of soldiers) burst open the door of Greene's apartment. Here the gallant veteran singly received them, with his drawn sword. Several fell beneath the arm accustomed to conquer, till at length overpowered by numbers, and faint from the loss of blood streaming from his wounds, barbarity triumphed over valor. 'His right arm was almost cut off in two places, the left in one, a severe cut on the left shoulder, a sword thrust through the abdomen a bayonet in the right side, and another through the abdomen, several sword cuts on the head, and many in different parts of the body.'

"Thus cruelly mangled, fell the generous conqueror of Count Dunop, whose wounds, as well as those of his unfortunate associates, had been tenderly dressed as soon as the battle terminated, and whose pains and sorrows had been as tenderly assuaged. How different was the relentless fury here displayed!

"The commander-in-chief heard with anguish and indignation the tragical fate of his loved—his faithful friend and soldier—in whose feelings the army sincerely participated. On the subsequent day, the corpse was brought to head-quarters, and his funeral was solemnized with military honors and universal grief.

"Lieutenant Colonel Greene was murdered in the meridian of life, being only forty-four years old. He married, in 1758, Miss Anne Lippitt, a daughter of Mr. J. Lippitt, Esq., of Warwick, whom he left a widow, with three sons and four daughters. He was stout and strong in person, about five feet ten inches high, with a broad round chest; his aspect manly and demeanor pleasing; enjoying always a high state of health, its bloom irradiated a countenance which significantly expressed the fortitude and mildness invariably displayed throughout his life."

The Captain Low mentioned was Anthony Low. He was descended from Anthony Low, of Swansey, who resided in Warwick from the year 1656, when he was admitted a freeman till the Indian war of 1676. His dwelling having been burnt in March of that year, he returned to Swansey. This ancestor was the person spoken of by Captain Church as the individual who volunteered, from friendship, and the interest he felt in the success of his cause, to carry him from Newport to Sogconate, and thence to Sandwich, in July, 1676, at the risk of vessel and cargo.

## MEMOIR OF
# TRINITY CHURCH, NEWPORT,
### FROM 1698 TO 1810.

*Compiled from the Records, by* HENRY BULL, ESQ., *with Notes by the Rector,* REV. FRANCIS VINTON.

Until nearly the close of the seventeenth century there were but two orders of Christians in the town of Newport, who were organized and regularly met together for the purpose of worship, and those were of the denominations of Baptists and Friends, or Quakers.

The original founder, and first principal patron of Trinity Church, in Newport, was Sir Francis Nicholson. He was by profession a soldier; was Lieutenant Governor of New York under Sir Edmund Andros, and at the head of the administration of that colony from 1687 to 1690, at which time he was appointed Governor of Virginia, and so continued for two years.

From 1694 to 1699, he was Governor of Maryland, after which time he was again Governor of Virginia until ——. He commanded the British forces sent to Canada in 1710, and took the important fortress of Port Royal. In 1713, he became Governor of Nova Scotia, and in 1720 Governor of Carolina. He returned to England in June 1725, and died in London in 1728.

Mr. Lockyer, an Episcopal clergyman, commenced preaching in Newport about the last of 1698, and a church was gathered by that means. He was doubtless procured by the instrumentality of Sir Francis Nicholson, who was then Governor of Maryland; for the records of Trinity Church fully sustain the fact that Sir Francis was its founder. The people, and more especially the leading gentlemen of the town, were well disposed toward this new undertaking, and a considerable society was soon established, with sufficient strength and zeal, aided by their generous patron, to build a handsome church, which was completed in or before 1702. Handsome, as they say in 1702, "finished all on the outside, and the inside pewed well, but not beautiful."

Thus far the church had made its way without any aid from the mother country. In the year 1702, when the Society for Propagating the Gospel in Foreign Parts was established and incorporated in England, the Wardens of Trinity Church applied to the Bishop of London, soliciting the aid of the Society, on which application the Rev. Mr. James Honyman was appointed missionary, in 1704, and sent over to this station. The Society, as a further encouragement, sent also as a present to the church a valuable library of the best theological books of that day, consisting of seventy-five volumes, mostly folio. Many of these books are still in the possession of the church.

Queen Anne presented the church with the bell which was received here in 1709, about which time the minister, wardens, and vestry, wrote to the Governor of Massachusetts, and to the Rev. Samuel Miles, minister of Boston, requesting each of them to forward money left in their hands for the church by Sir Francis Nicholson, stating their then present want of money to enable them to prepare for and hang the bell recently received. Mr. Honyman was a gentleman well calculated to unite his own society, which grew and flourished exceedingly under his charge, as well as to conciliate those of other religious persuasions, all of whom he "embraced with the arm of charity."

In the year 1713, the minister, church wardens, and vestry, petitioned the Queen for the establishment of Bishops in America, setting forth the great benefits that would result to the church from such a measure. Mr. Nathaniel Kay, the collector of the Queen's revenues in Rhode Island, who afterwards liberally endowed the school connected with this church, was among the signers to this petition. In the year 1724, Mr. Honyman writes to the Society in England as follows:—"That there were properly belonging to his church in Newport, above fifty communicants who live in that place, exclusive of strangers, the church people grew now too numerous to be accommodated with seats in the old church, and many more offered to join themselves to the church communion." Mr. Honyman proposed to the church members the building a new church, and subscribed £30 himself for that purpose. The people heartily concurred, and he soon after obtained subscriptions amounting to one thousand pounds of the currency of the country. But it was esti-

mated the building would cost twice that amount; however, a sufficient sum was raised, and in the year 1726 the church was completed, and Mr. Honyman held the service in it. The body of the building was seventy feet long, and forty-six feet wide. It had two tiers of windows, was full of pews, and had galleries all round to the east end. It was acknowledged by the people of that day to be the most beautiful timber structure in America. The old building was given to the people of Warwick, who had no church of their own. We have every reason for believing that the new building was erected on the site of the old one, for the old one appears to have been disposed of by gift, to make room for the new, which would not otherwise have been done in a town rapidly increasing in population, and in want of more buildings. At the time of which we are writing, 1724 to 1726, there were Quakers and two sorts of Anabaptists in Newport, yet the members of the Church of England increased daily; and although there was not to be found alive, at that time, four of the original promoters of church worship in this place, yet there was then above four times the number of all the first. Mr. Honyman had under his care at this time the towns of Newport, Freetown, Tiverton, and Little Compton.

The history of the church has been, thus far, principally derived from the publications of the Society for Propagating the Gospel in Foreign Parts, and from letters from the minister, wardens, and vestry to Queen Anne, to the Bishop of London, and to Sir Francis Nicholson, copies of which have been preserved in the first parish records of the church. The first book of the corporation records having been lost, is a circumstance much to be regretted. The second book commences with the date 1731.

A letter written in Newport, and published in the New England Journal, Boston, Sept. 3d, 1729, says, "Yesterday, arrived here Dean Berkley, of Londonderry, in a pretty large ship. He is a gentleman of middle stature, of an agreeable, pleasant, and erect aspect. He was ushered into the town with a great number of gentlemen, to whom he behaved himself after a very complaisant manner. 'Tis said he purposes to tarry here with his family about three months."

The connection of Dean Berkley with Trinity Church calls for a passing notice of his sojourn in Newport, where he arrived by a cir-

cumstance purely accidental. He, with other gentleman, his associates, were bound to the island of Bermuda, with the intention of establishing there a college for the education of the Indian youth of this country—a plan, however, which wholly failed. The captain of the ship in which he sailed could not find the island of Bermuda, and having given up the search after it, steered northward until they discovered land unknown to them, and which they supposed to be inhabited only by savages. On making a signal, however, two men came on board from Block Island in the character of pilots, who, on inquiry, informed them the harbor and town of Newport were near. That in the town there was an Episcopal church, the minister of which was Mr. James Honyman ; on which they proceeded for Newport, but an adverse wind caused them to run into the west passage, where the ship came to anchor. The Dean wrote a letter to Mr. Honyman, which the pilots took on shore at Conanicut Island, and called on a Mr. Gardner and Mr. Martin, two members of Mr. Honyman's church, informing them that a great dignitary of the Church of England, called Dean, was on board the ship, together with other gentlemen passengers. They handed them the letter from the Dean, which Gardner and Martin brought to Newport, in a small boat, with all possible dispatch. On their arrival, they found Mr. Honyman was at church, it being a holyday on which divine service was held there. They then sent the letter by a servant, who delivered it to Mr. Honyman in his pulpit. He opened it, and read it to the congregation, from the contents of which, it appeared the Dean might be expected to land in Newport every moment. The church was dismissed with the blessing, and Mr. Honyman, with the wardens, vestry, church and congregation, male and female, repaired immediately to the ferry wharf, where they arrived a little before the Dean, his family and friends.

The foregoing tradition we have given as we received it, but other traditions vary a little from that ; some of which say that the ship made no land until she arrived in the East or Sachuest river, from which she came round the north end of Rhode Island to Newport. Others say the first land she made was Narragansett, after she had got into the west passage. But we have found no other so much in detail, or so well connected or probable, as the one given. The Dean purchased a farm of about one hundred acres, in the town of

Newport, adjoining one of about the same extent belonging to the Rev. James Honyman, on which Mr. Honeyman resided. The Dean built him a house on his farm for his residence, which he called White Hall, which name it still retains. The house is still standing. It is situated in what is now the town of Middletown, about three miles from the State House in Newport, and little back from the road which runs eastward from the town, near a beautiful little water course which runs southward toward Sachuest Beach. This White Hall estate he gave to Yale College, in Connecticut, which still owns the fee. He built his house in a valley, not far from a hill commanding an extensive view of the ocean and country. He preferred the valley to the hill, as he said, for the following reasons —"that to enjoy the prospect from the hill, he must visit it only occasionally; that if his constant residence should be on the hill, the view would be so common as to lose all its charms." During his residence at White Hall, he wrote his "Minute Philosopher," and his celebrated poem so oracular as to the future destinies of America. These were principally written at a place about half a mile southwardly from his house. There he had his chair and writing apparatus placed in a natural alcove which he found in the most elevated parts of the Hanging Rocks, (so called) roofed and only open to the south, commanding at once a view of Sachuest Beach, the ocean and the circumjacent islands. This hermitage was to him a favorite and solitary retreat. He continued here about two years, perhaps a little longer. He was certainly here as late as September, 1731, as appears by a supplementary inscription on the tomb-stone of Nathaniel Kay, Esq., which is as follows, viz.:—"Joining to the south of this tomb, lies Lucia Berkley, daughter of Dean Berkley, Obit. the 5th of September, 1731."

His preaching was eloquent and forcible, and attracted large congregations to Trinity Church. When he was called to a sphere of greater usefulness in his native country, he was not forgetful of a residence which was endeared to him by many pleasing recollections; and which, moreover, possessed for him a melancholy interest, from the circumstance of containing the ashes of his infant daughters, that had died during his sojourn in Newport.

After his return to England he sent, as a donation to Trinity Church, in the year 1733, a magnificent organ, which, though much

impaired—having been used for upwards of a century—and which, although destitute of the modern improvements, still possesses some pipes of unrivalled excellence. This organ is surmounted by a crown in the centre, supported by two mitres, one on each side.

In the parish records of Trinity Church is the following entry, viz., "1729, September 1st, Henry Berkley, son of Dean Berkley, baptized by his father, and received into the church." And on the 11th June, 1731, the following: "Philip Berkley, Anthony Berkley, Agnes Berkley, negroes." Mr. Nathaniel Kay, who came from England to Rhode Island, as collector of the King's customs for the colony of Rhode Island, was the most liberal patron, as to the amount of his pecuniary aid, that the church ever had. His house stood on the site now occupied by the dwelling house of George Engs, Esq., on the hill near the head of Touro street. It was, when built, one of the most spacious and elegant private dwellings in the town. He was one of the early friends of the church, for we find his name as one of the vestry as early as the year 1720. At his death, he devised and bequeathed to the church as follows:—"I give and bequeath my dwelling house and coach house to my wife during her natural life; after which I give and bequeath both, with my lots of land in Rhode Island, and £400 in currency of New England, to build a school-house, to the minister of the church of England, (Mr. Honyman) and the church wardens and vestry for the time being—that is to say, upon trust and confidence, and to the intent and purpose, benefit and use of a school to teach ten poor boys their grammar and the mathematics gratis; and to appoint a master at all times, as occasion or vacancy may happen, who shall be Episcopally ordained, and assist the minister, Episcopal, of the town of Newport, in some proper office, as they shall think most useful."

The property thus given was applied to the building a school-house, and establishing a school, agreeably to the aforesaid will, which was continued up to the war of the revolution. At the close of that war, the property—in common with all real estate in Newport—was of but little value to its owners, and its income not more than would keep it in repair. The school-house had been pulled down about that time. Under such circumstances, the school was of course discontinued. The whole property, at the time of which

we are speaking, would not probably have sold for two thousand dollars, although worth much more before the war.

The affairs of the church in the United States were then at a very low ebb, without a head, and unpopular with the people; and Trinity Church, in Newport, depressed, perhaps, as much or more than any other. She was for years without a minister, her property in a state of dilapidation, her income suspended, her society discouraged, and her whole countenance sickly and declining. Nor were these all. The leading men of the church were at one time highly incensed against each other, and parties raged in the church, which carried discord into every class of her communicants and congregation. Those divisions were sometimes partially laid aside, and at others, partially revived, until the introduction of the Rev. Theodore Dehon, who took charge of the parish as minister, in 1797. His gentlemanly deportment and conciliating manners, his pulpit eloquence, his mild disposition, and his sound policy, soon brought back the wandering sheep to the common fold. The church was again filled with a numerous congregation, earnestly engaged in social worship.

The property given by Mr. Kay was, from time to time, partly sold and partly leased, and in conclusion it was all sold; so that, at the present time, all of it has passed out of the hands of the church to individuals, and the avails have nearly or quite disappeared. A new school-house was built in 1799, and the school was revived and continued with little interruption. At first it was taught by a master Episcopally ordained, and then by a layman, until the first public school was established by the town of Newport; after which, poor boys could not be induced to attend the church school, and on that account it was discontinued. Since that time the school-house has been used as a lecture room, and also for the accommodation of the church Sunday school, which is very large.

The church may be considered in fault for not having been more faithful to her trust in the case of the Kay estate; but when we consider the great length of time (over 106 years) since this bequest, and the fate which most estates in trust have suffered—when we consider the effect of the Revolutionary war upon every thing in Newport while it was a British garrison, and more especially for ten years after—when we look at the fate of the Franklin Fund in Boston, or to the present condition of the Bank of the United States

in Philadelphia, or the worse condition of many other monied institutions—we may cease, in a great measure, to condemn. When we consider that a congregation think more of their present wants than of the future—that they will not tax themselves heavily as long as they can avoid it—that they are apt to hope for more prosperous days, and to expect their successors to do as much, or more, than they are willing to do themselves—when we consider the failure of almost all human appointments, the insecurity of all earthly possessions, the frailty of man, and the decay, even while living, of his most ardent hopes and expectations—we ought not to be greatly surprised that the will of the dead is not always done. In the emphatic language of Holy writ, "Riches take to themselves wings and fly away."

Mr. Kay's remains lie in Trinity churchyard, on the left hand immediately as you enter the gate, covered by a stone, on which is the following inscription:—"This covers the dust of Nathaniel Kay, Esq., Collector of the King's customs in Newport, whose spirit returned to God on the 14th day of April, Anno Domini, 1734, after it had tabernacled here 59 years. He, after an exemplary life of Faith and Charity, did, by his last will, at his death, found and largely endow two charity schools in Newport and Bristol, within his collection."

The early records of Trinity Church have been many years lost. A few meetings only of the wardens and vestry were recorded in the parish record books. With these exceptions, we have to commence the regular series of its secular affairs from July 5th, 1731, at which time its second book of records commences.

The present church edifice was erected on the site where the old building stood, in 1725, and was completed in 1726. The building was soon found to be too small for the rapidly increasing congregation, for in 1733, two doors—one on the north and one on the south side, near the east end—were shut up, and pews made in the cross aisle; and two other pews were built, one on each side of the altar. In 1749, the christening pew was made into two pews, and sold. In 1752, the vestry-room and church-wardens pew were converted into private pews, and sold. In 1758, the cross aisle from the north to the south door, at the western end of the church, was shut up, and four body pews made for the use of some families who were stil

unaccommodated. In 1762, the church edifice was greatly enlarged by moving the easterly part about thirty feet, and adding as much in the middle. This was done at the expense of forty-six gentlemen, who took the pews thus added in full satisfaction for the expense of the said enlargement.

There are no meetings of the congregation recorded earlier than 1742, previous to which time the rector, wardens, and vestry, held their meetings of business as often as they found it necessary, and whenever a vacancy happened, a new member was admitted by them.

In the year 1733, Bishop Berkley presented the organ, (before mentioned) and in the same year, Jahleel Brenton, Esq., presented the clock now in the tower. In 1740, the bell presented by Queen Anne was cracked: it was taken down, and sent to London to be recast. This year the estate left by Nathaniel Kay, Esq., appears to have come into the possession of the church. In 1741, the first school-house was built, and Mr. Cornelius Bennett appointed schoolmaster, to serve until one Episcopally ordained could be procured. The church wrote to the Society in London, requesting them to send a school-master Episcopally ordained, and requesting them to make some provision toward his support—which application appears to have been unsuccessful; and another, made in 1746, shared the same fate. In 1744, by a vote of the congregation, the number of vestrymen was limited to sixteen.

In 1747, the church sent to London, at their expense, a young man named Jeremiah Leaming, to take holy orders, that he might be qualified to teach the church school in accordance with the will of Mr. Kay. He returned in September, and "produced his orders as Deacon and Priest," and also a letter from Dr. Bearcroft, Secretary of the Society for Propagating the Gospel in Foreign Parts, signifying that the Society did approve of the said Mr. Leaming for a school-master, catechist, and assistant to the Rev. Mr. Honyman; and the vestry being satisfied with the vouchers, he entered immediately upon the discharge of the duties of the said offices.

In 1750, the Rev. Mr. Honyman died, after having lived to an advanced age, and to see his church large and flourishing, and the parochial school under his care fully established. He was buried

at the expense of the church, on the south of the passage from the gate to the church, where his tomb-stone now lies, and which is engraved as follows :—

"Here lies the dust of James Honyman, of venerable and ever worthy memory, for a faithful ministry of nearly fifty years in the Episcopal church of this town, which, by divine influence on his labors, has flourished and exceedingly increased. He was of a respectable family in Scotland, an excellent scholar, a sound divine, and accomplished gentleman. A strong asserter of the doctrines and discipline of the Church of England, yet with the arm of charity embraced all sincere followers of Christ. Happy in his relative station of life, the duties of which he sustained and discharged in a laudable and exemplary manner. Blessed with an excellent and very vigorous constitution, which he made subservient to the various duties of a numerous parish, until a paralytic disorder interrupted him *in the pulpit*—and in two years, without having impaired his understanding, cut short the thread of life on July 2d, 1750."

On the 11th of July, only nine days after the death of Mr. Honyman, Mr. Leaming received a temporary appointment as minister of the church, and on the same day it was voted to apply to the Venerable Society for a minister to supply the vacancy occasioned by the death of Mr. Honyman. The church was in a measure divided in opinion as to who should be recommended to the Society, or if any recommendation should accompany their application; and as no decisive measures were taken, Mr. Leaming continued to officiate. In July 1751, the church agreed to ask the Society to send them Mr. Beach as minister.

On the 27th of August, 1752, a committee was appointed to collect by subscription a sum sufficient to purchase a parsonage. Their success was such, that in December the house was purchased for the purpose aforesaid. The same year, the Venerable Society cut off twenty pounds from their former allowance to this church for the support of a minister, which induced the proprietors of the pews to agree to subject their pews to an annual tax, so long as the Society should judge the same to be necessary. The said agreement was signed by nearly all the pewholders.

1754. Mr. Thomas Pollen arrived this year, having been sent by

the Venerable Society as missionary. The congregation accepted him as such, and wrote a letter to the Society thanking them for their "care in sending him." In 1760, Mr. Pollen notified the church of his intention of leaving them very soon, when they again wrote the Society, requesting them to send another missionary, and also an assistant and school-master. In November, Mr. Pollen left.

The church being then destitute of a minister, called the Rev. Marmaduke Browne, of Portsmouth. He accepted the call, and arrived here in December. The Venerable Society was then requested to accept Mr. Browne as their missionary here. Mr. Roger Veates had a temporary appointment as school-master.

In 1762, the Venerable Society not having written to this church, nor sent them the annual allowance as usual, the church appointed the Rev. Mr. Browne permanently as their minister, with a salary of one hundred pounds sterling per annum, "provided the Society do not continue their mission here." The school was committed to the care of Mr. John Knotchell, the organist, as a temporary measure.

In 1767, the Rev. Mr. Bisset arrived from England, having come over as assistant and school-master, and his passage was paid by the church. In 1768, the old tower was taken down, and a new one built, eighteen feet square and sixty feet high.

In 1769, the church petitioned the General Assembly for an act of incorporation, which was granted. In May of this year, Mr. Browne went to England on a visit. At what time he returned does not appear, but during his absence, Mr. Bisset supplied his place as minister. There appears to have been much contention between the church and Mr. Bisset respecting his compensation.

1770. October 27th, a severe gale of wind, in which the spindle on the steeple was broken off below the upper ball.

The Easter-Monday after the death of Mr. Browne, the congregation chose Mr. Bisset their minister, until the Venerable Society was heard from.

A committee was also appointed to write to the Society to solicit a continuance of the mission, and recommending Mr. Bisset to be appointed by them. The committee were also to recommend to the Society the appointment of the Rev. Williard Wheeler as assistant and school master.

Up to this time, the Society for Propagating the Gospel in Foreign Parts had supplied this church with a missionary, and contributed a part of his support; but after the decease of Mr. Browne, they declined doing so any longer. Finding they could no longer expect assistance from other quarters in supporting the church and school, but that they must rely upon their own resources, the congregation, on the 28th October, 1771, elected Mr. Bisset their minister, with a salary of £100 sterling, or £133 6s. 8d. lawful money, being the same sum that, with the assistance of the Society, they had paid Mr. Browne. In May, 1772, Mr. Wheeler was chosen assistant and school-master, which place he held till 1776. At this time, the congregation and vestry became greatly dissatisfied with his school, and probably discharged him, as no more is heard of him by the records.

From 1774 to 1784, there is but one meeting of the vestry on record. The corporation met once a year, on Easter Monday, for the choice of officers, and to fix a price for their rents. In the year 1780, there was a meeting of the corporation, but no choice of officers was then made.

On Sunday, the 8th of December, 1776, the British fleet and army took possession of the Island of Rhode Island, which event gave a new character to every thing here of a local nature. Mr. Bisset continued with the church until the evacuation of the Island, which took place October 25th, 1779.

Many of the leading members of Trinity Church were of the royal party, who, when the town was evacuated by the king's troops, went with them to New York—and among the number was the minister Mr. Bisset, who left his wife and child behind, in the most destitute circumstances. His furniture was seized by the State of Rhode Island, but afterward, upon the petition of his wife to the General Assembly, it was restored to her; and she, with her child, was permitted to go to her husband in New York.

A few days after the British left Newport, some young men of the town, and among them two American officers, entered the church and despoiled it of the altar-piece, consisting of the king's arms, the lion and the unicorn. They were highly ornamental, and were placed against the great east window. After trampling them under foot, they were carried to the north battery, and set up for a target

to fire at. The other emblems of royalty being out of reach, were suffered to remain. They consist of one royal crown on the spire, and another on the top of the organ. However little the present generation may care for baubles of that kind, still the antiquity of those ornaments, and the propriety of them in the day when they were put up, make them still interesting—as indicating, at the first view, to the most perfect stranger, the antiquity of the structure which contained them—splendid for the days and country in which it was erected. This structure has never been subjected to the hand of modern vandalism. The interior is now the same as when Dean Berkley preached in it, with the exception of the longitudinal enlargement, and the pulpit is now the only one in America ever graced by the occupancy of that distinguished prelate. The church was, at the time we are speaking of, without a minister. As it had been nursed by the high church party in England, it was unpopular with the mass of the people, who were writhing under the scourge inflicted by that very party. The church edifice, too, had been spared by those invaders who worshipped in it, while the other places of worship in the town they had desecrated—by converting them into riding-schools or hospitals—and every part of them but the shells they had demolished.

There was no service in the church immediately after Mr. Bisset left, and the minister of the "Six-Principle-Baptist-Society" of this town, was allowed to occupy the church with his numerous congregation for several years, until their own place of worship was repaired. From 1781 to 1786, service was performed in the church by Mr. John Bours, a lay reader, who, in 1784, was requested by the church to receive orders, and become their minister, which he declined.

In 1786, the Rev. James Sayre was engaged, and settled as minister. He took upon himself the duties of that office on the first of October. In 1787, the pews built in the west aisle of the church were taken down, and the passage from the north to the south doors again laid open.

In 1788, Mr. Bours, and a majority of the congregation, came to an open rupture with Mr. Sayre. They charged him with "refusing to put a vote in the vestry which he had previously agreed to do." They apprehended from conversation had with him, "that

he would never be brought to conform to any form which might be agreed on for the establishment of union in the Episcopal church of America, and which was then supposed to be in agitation, if it differed in any manner from the forms of the Church of England, excepting the prayers for the king." That on being asked "if the church in Pennsylvania had been consecrated, he replied that they were not churchmen there." That "he received to the altar, and administered the communion to a vagrant Portuguese, who was an entire stranger to him, until he saw him approaching with antic postures and gesticulations, beating his breast and crossing himself." That "he refused to administer the sacrament to three or four persons, of as good reputation as any among us, who on their sick beds were desirous of partaking of it." Finally, they say, "Mr. Sayre having been chosen our minister, on the condition that he would retire when any division should take place on his account, he having in the clearest terms resigned his charge, and since declared that he did not depend on his re-election, we no longer acknowledge him as minister; and should he still persist in officiating as such, we can view him in no other light than as an invader of our rights, an intruder and usurper in the church, and will exert our utmost abilities to dispossess him, in which we are confident of being joined by a respectable number of the congregation."

It appears Mr. Sayre soon left the church, but by what means they got rid of him—whether through the means of Bishop Seabury, whose mediation had been requested by a portion of the congregation—by his voluntary relinquishment of his charge, or by compulsion, the records do not inform us.

By a vote of May 5th, 1789, the Rev. William Smith, of St. Paul's church, Narragansett, was invited to visit this church every other week, which invitation he accepted, with the consent of his own church; and in December following, he was called to become the minister of Trinity church, which he accepted.

This church was represented by Mr. John Bours in the Convention which met at Boston in 1785, by which Convention the union of the churches in this and the neighboring States was settled, and the liturgy and forms of worship to be used in future, agreed upon. When Mr. Bours returned, a corporation meeting was called which agreed to all the alterations adopted by the Convention, but at the

Easter meeting 1789, said vote was rescinded. These two adverse decisions show that the parties in the church were about equal as to numbers. In 1790, the churches of Newport, Providence, and Bristol, met in convention, and declared the Right Rev. Samuel Seabury, D.D., Bishop of the church in Connecticut, Bishop of the church in this State.

The Rev. Mr. Smith was not agreeably settled, inasmuch as the society were divided. The feuds which originated between Mr. Sayre and Mr. Bours had not been healed, and many of the minority refused to attend church under the preaching of Mr. Smith, but preferred holding meetings of worship in their private houses. Mr. Smith received a call from the church at Norwalk, Conn., which he accepted, and embarked for his new station April 12th, 1797.

The church, on the 14th May, invited the Rev. John S. J. Gardner, assistant minister to Trinity Church, Boston, to come to Newport and spend a few Sundays; on which acquaintance Mr. Gardner was, on the 5th of August, appointed minister, after having spent two Sundays with them. In Mr. Gardner's answer to the church, dated September 17th, he calls it "a scattered church, and a divided people." For these reasons, and because his own church, rather than part with him, had raised his salary to $800, he declined the invitation, and recommended to the church a young man named Theodore Dehon.

Mr. Dehon was invited by letter to come to Newport for a few Sundays, and preach to the congregation, when the same might be most convenient to himself. In the meantime, the services of the church were performed gratuitously by the Rev. Mr. Moscrop. On the 8th of October, 1797, Mr. Dehon was chosen minister, and requested to obtain orders. Nov. 19th, his salary was fixed at $700 per annum, with the use of the parsonage and lot, and the other perquisites of said office. On the 7th January, 1798, he entered upon the duties of his ministry. Mr. Dehon proved very acceptable to the society, which again united in the bonds of harmony and christian fellowship—flourished and increased to an overflowing congregation. The pews were again all occupied to a degree almost equal to what they had been in the days of Mr. Honyman. In 1798, a vestry was built on the north-east corner of the church. In 1799, a new school-house was erected on the lot where the old

one formerly stood. The old one had been pulled down, as we have reason to believe, in the hard winter of 1780, and given to the poor of the church for fuel. The Rev. Abraham Bronson took charge of the school, in the new school-house, in 1800, but resigned in 1801, upon which the Rev. Clement Merriam was chosen assistant minister and school-master, and entered upon the duties of his office the same day his predecessor resigned—April, 1801. In 1801, a committee was raised to "draw a plan for establishing a fund for the support of the rector of the church."

In December, 1802, Mr. Dehon, in consequence of ill health, asked and obtained leave of absence during the winter. Mr. Merriam gave up charge of the school, and officiated in the church; and Mr. Whitaker took the school in Mr. Dehon's absence. Mr. Dehon returned in May or June from Charleston, S. C., where he had resided during the winter.

In the winter of 1803–4, Mr. Dehon was again absent, and as there was then no assistant minister, Mr. John Ward, of Harrington, Conn., who had charge of the school, officiated in the church as lay reader. Mr. Ward was invited to take orders and become assistant minister, but declined.

In 1804, the church bell which had been in use sixty-three years cracked, and was again cast over. In November of the same year, the new bell cracked, and was still again re-cast. In Nov. 1805, Mr. John Ward having obtained holy orders, was elected assistant minister and school-master, and accepted.

The affairs of the church having become settled under the pastoral care of Rev. Mr. Dehon, but little worthy of notice took place until 1809. For about ten years previous to that time, many members of the corporation had been anxious the church should possess a fund, to be invested, and the interest arising to be exclusively appropriated to the minister's salary. This year they set themselves to work in earnest to accomplish this desirable purpose. On the second of June, the vestry appointed a committee to report a plan to raise a permanent fund; and in August the said committee made a report, which was not adopted. A new committee was appointed, which reported in December, 1810, whose report being adopted, measures were taken for carrying it into effect. The members of the congregation were solicited to subscribe such sums

as they were willing to contribute toward the fund—no one being obliged to pay until the whole sum subscribed should amount to six thousand dollars. In a short time, a list of six thousand and fifty dollars was obtained.

The subscribers being thus held for the amounts subscribed, agreeably to the terms of their subscriptions, the money was collected and invested in bank stock ; the dividends on which was to be regularly invested until the capital should amount to ten thousand dollars. After which, the yearly income was to be applied toward the payment of the minister's salary, and for no other purpose. This was fully accomplished, in due time, and one thousand dollars added by the bequest of Mr. Samuel Brown, of Boston, (a native of Newport,) making the permanent fund eleven thousand dollars, at the original cost of the stock.

In February, 1810, the Rev. Theodore Dehon resigned the rectorship of the church, but tendered his services until the ensuing autumn. On the 28th October, he preached his last sermon to this congregation, and proceeded to exercise the Episcopal offices of rector of St. Michael's, Charleston, and Bishop of South Carolina.

When Mr. Dehon retired, the Rev Salmon Wheaton (who married the sister of Mr. Dehon, and who had been previously engaged to preside over the church,) arrived here from New Haven, and took charge of the parish. The Rev. Mr. Wheaton presided over the church for thirty years, when he resigned, and the Rev. Francis Vinton was chosen rector, and entered on his duties at Easter, 1840, and was instituted rector April 14th, 1841, by the Right Rev. Alex. V. Griswold, Bishop of the Diocese.

The following statistics are added as interesting proofs of the divine blessing:—

Persons baptized, (from 1698 to 1750,) 1579 ; marriages, 455 ; burials, 731. From 1750 to 1785, persons baptized, 1143 ; marriages, 30 ; burials, 130. From 1785 to 1797, persons baptized, 246 ; marriages, 72 ; burials, 116. From 1797 to 1810, persons baptized, by Rev. Mr. Dehon, 212 ; marriages, 70 ; burials, 129. From 1810 to 1840, persons baptized, by Rev. S. Wheaton, 568 ; marriages, 120 ; burials, 448. From 1840 to 1842, persons baptized, by Rev. Francis Vinton, 147 ; marriages, 16 ; burials, 40.

Total persons baptized, 3895 ; marriages, 763 ; burials, 1594.

# ST. JOHN'S CHURCH, PROVIDENCE, R. I.

*As gathered from the Records, by* Wm. T. Dorrance, *Esq.*

On the 4th of March, 1754, the congregation of King's Church, (now St. John's,) *voted* "that all transactions of the congregation, and of the church-wardens and vestry, be from henceforward written fair on a book!" From that time to the present, a record of the proceedings has been regularly kept. In the first volume of the records is a short memorandum of the history of the church previous to 1754, without date or signature. The following is an extract, viz., "The Rev. Mr. David Humphreys, D. D., Secretary to the honorable Society for the Propagation of the Gospel in Foreign Parts," in his historical account of the foundation proceedings and success of their missionaries in the colonies of America, to A.D. 1728, says—The Rev. Mr. James Honyman was the first missionary for Newport or Rhode Island, and that he preached* several times in Providence; and at one time, to wit, anno 1722, in the open fields, to more people than he had ever before seen together in America; and that the people of Providence then begun and gathered money to build a church, he says, to the value of £770; that Col. Joseph Whipple gave them £100, and victualled the laborers, who began to build said church on St. Barnabas day, being the 11th day of June, A.D. 1722. And he says the Rev. Mr. George Pigot was appointed the first minister to their church, A D. 1723. Mr. Pigot was of a roving disposition, and soon moved away from them.† Then Parson Charro was appointed, but he behaved unworthily and was dismissed. The Rev. Mr. Arthur Brown was the third rector, and was highly esteemed among them, so that they purchased a glebe in Providence Neck, and gave him a deed in fee simple for the same. He was after some time persuaded away from Providence to the church in Portsmouth, N. H., by Gov. Dunbar. The people parted reluctantly with him, and he nobly and generous-

* According to a pamphlet published by the United Society of St. John's Church, Mr. Honyman preached in Providence as early as 1720.

† Mr. Pigot removed in 1725.

ly gave back the glebe* and house thereon, by deed, to Messrs. Col. William Coddington, Charles Bardine, Esq., and Capt. John Brown, in trust, for the use of any officiating or settled minister in said church and congregation of Providence.† The Rev. Mr. John Checkley was appointed fourth minister, and came here May, 1739. He presided here, and was steadily in duty, and lived at the glebe land in the parsonage, until the year 1753, when, after a long and lingering illness, he there died. During his sickness, and after his decease, many of our Episcopal clergy visited us, and the Rev. Mr. Orem, chaplain to the king's ship Jason, served our church several months. This memorandum continues down to the ministry of the Rev. Abraham L. Clarke. But the records now commenced, and in them we find the following vote, March 4th, 1754. "*Voted*, That the worthy Society for the Propagation of the Gospel in Foreign Parts, be acquainted of the death of our late reverend minister, their missionary, and to entreat their charity to send us another." The following letter was, in consequence of the above vote, written to the Rev. Dr. Bearcroft, secretary of the Society:—

"PROVIDENCE, March 4th, 1754.

REV. SIR,

The congregation of King's Church acquaint the worthy Society of the death of our minister, their late missionary, the Rev. Mr. Checkley, the 15th of last month.

The church-wardens and vestry having informed the Society of his long indisposition, and the consequence of it, with humble requests for their thoughts of us, we have only to hope in the continuation of their charity in providing us a minister as soon as they think convenient. In the meantime, we shall continue to beg the favor of the several reverend clergy, their missionaries, who can oblige us. It being now above two years since Mr. Checkley did

* This glebe contained 18 acres, with a dwelling-house, &c. This estate is now owned and occupied by Thomas Sessions.

† According to the deeds in the town records, Joseph Whipple, and others, sold the estate to Arthur Brown, in 1734, for £250 lawful money, New England currency; and in 1737, Arthur Brown conveyed it as above-mentioned for the same consideration, namely £250.

officiate, we are not in that form and order we could wish, and which, no doubt, a worthy successor to him would soon bring us into.

Though the late gentlemen made several small improvements to the glebe and house, yet its fences being out of repair, as well as the house, which will be expected by his successor to be put into order, and the church likewise wanting a great deal of repair, and there being few among us all to contribute toward such charges, we are very sorry we cannot promise any certain sum to our minister per annum, until, please God, the present congregation is not only in better order or condition, but that it is increased. In the meantime, we can only assure the worthy Society we will do our best, and we hope will no way fall short of what the late incumbent received. We pray for the blessing of God, that through the worthy Society's kind and good intentions in their charity, we may be provided with a suitable gentleman of ability and address to regather our flock and increase it, by having a due influence on the variety of sectaries and unbelievers we are unhappily situated among. Though as the poor encouragement we give, besides the worthy Society's charity, does not entitle us to what we so wish, and as to be longer without a minister will hurt us more and more, we humbly entreat their regard to favor us, as soon as possible, with a gentleman who may offer, they think, the most suitable; and we promise, whoever, please God, may be, to endeavor to make all things in our power agreeable to him, with a just sense of our dependence, gratitude, and duty to the worthy Society. Remaining, with all due acknowledgements and respects, theirs and, Rev. Sir, your obliged and humble servants,

Signed, JAMES ANDREWS, } Church
DAVID BROWN, } Wardens.

John Merritt, William Astor, George Taylor, Samuel Chace, Henry Paget, Benjamin Brown, Joseph Brown, Peter Brown, Henry Sweeting, Joseph Sweeting, Joseph Field, Gideon Crawford, Robert Magell, William Hopkins, Benjamin Whipple, Charles Brown, Daniel Brown, Israel Bullock, John Brown, John Burlcit, John Bardine, John Cole."

At this meeting an annual tax was laid upon the pews, which, says the vote, "was a new thing." The tax was to be eighty-two shillings a year, old tenor. If not paid, the pews were to be for-

feited, and "sold to such *members of the Church of England* who will be subject to needful taxes."

In January, 1755, the Rev. Mr. Frontbeck, missionary at Hopkinton, expressed a willingness to quit that station to take charge of King's Church, provided the Society's consent could be obtained. A letter was accordingly written by the wardens, requesting the appointment of that gentleman.

In the meantime, the Rev. Matthew Graves, of New London, offered his services to the church, provided repairs could be put upon the glebe, and the expenses of his removal paid. The congregation, however, concluded that "in honor to Mr. Frontbeck, they must now wait the resolves" of the Society. In December, 1755, an answer was received to their letter by the hand of the Rev. John Graves, of which the following is a copy:—

GENTLEMEN,

The Society for the Propagation of the Gospel in Foreign Parts had, some time before the receipt of your letter, in favor of Mr. Frontbeck, appointed the bearer, the Rev. Mr. John Graves, to be their missionary to you, a most pious and worthy clergyman of the Church of England, who has resigned his preferment in England to promote Christ's true religion among you. He will, I am firmly persuaded, administer richly to you in spiritual things, and I hope you will not be scanty to him in carnal things,—and, therefore, the society expects and requires of you, that you put your church in good and decent repairs, and purchase a good and decent house, with a good glebe annexed thereto for a missionary, if not done already, and pay him at least £20 sterling per annum. These are the conditions without which no new missions are granted, and may with the greatest reason be insisted on by the old one, and must be complied with, as you hope for a continuance of a missionary among you. Recommending you and Mr. Graves to the divine blessing, I am, gentlemen, your very faithful servant in Christ,

PHILIP BEARCROFT, Secretary.

P. S. Mr. Graves is likewise to officiate at Taunton.

"Upon the public perusal thereof, the said reverend gentleman, Mr. John Graves, was cheerfully received by us."

'Mr. Graves,' says the memorandum before referred to, 'lived

at the parsonage-house and attended the service until July, 1776, when he was pleased to absent himself from duty, though very earnestly entreated at sundry times to keep up the worship, saying, he could not, as prayers for King George were forbidden then through America. By reason of war's taking place between us and Old England, our church suffered very much, a long time, by this turn of Mr. Graves.'

In 1758, a difference occurred between Mr. John Merritt, a prominent member of the church, and the reverend rector, of which the the society in London appointed the Rev. Henry Caner, of Boston, to take cognizance.

At a meeting of the vestry, April, 1758—Present, Mr. Graves, rector, the church-wardens, vestrymen, and some members of the church, Mr. George Taylor, Col. John Andrews, Mr. Henry Pagett, and Mr. Samuel Chase,—a committee chosen last Easter Monday to reconcile Mr. John Merritt to our church, make report, that they met him at Col. John Andrew's house, and used their best endeavors for that purpose, but that Mr. Merritt insisted that Mr. David Brown had publicly offended him, in giving the rector the contribution, and that the rector had publicly offended him in setting him aside (as he termed it) ever since, and that he would have public knowledge and satisfaction of each of said parties, before he would be reconciled. Voted, therefore, that we disapprove Mr. Merritt's censure of Mr. Brown for giving, and of the rector for receiving the contribution, and are so far from blaming either of them, that we entirely approve of both their conduct herein, as not disagreeable to the intent and design of the vote* of the church, passed in the time of the vacancy, respecting the contributions; and as no offence whatever was intended against Mr. Merritt, Mr. David Brown, church-warden, informs this meeting, that Mr. John Merritt has wrote, (without the privity of the church) an unhandsome letter to the society,

* The following is probably the vote alluded to: "That not only the money collected by contribution, but at the sacarment, be applied to the general use of the church, until, please God, we have a minister, when that collected at the sacrament or oblation money, after the charges attending that divine service are paid, to be by the church-wardens applied to the accustomed charitable uses."

wherein he boldly calls Mr. Graves a Methodist; and also asserts, that the letter of thanks, wrote to the society by the church in Mr. Graves favor, was false, and that the signers of said letter were a weak people,—which action of Mr. John Merritt (if true) we disapprove and highly discommend, as tending to great disorder and towards breaking up our church.' In 1760, this difference was amicably adjusted by the parties 'exchanging mutual forgiveness in presence' of the congregation. This reconciliation was principally owing "to the friendly interposition of Mr. Matthew Graves, of New London."

In 1761 or 62, a gallery was built at the west end of the church.

In 1762, it was voted that no proprietor of a pew be *allowed to transfer his right thereto without the consent of the church.*

This year the thanks of the congregation are voted to Mr. John Merritt for his generous donation of £50 sterling toward the repairs of the church, and also for his still further kindness in advancing most of the money to purchase a lot adjoining the church-ground, of Mason Wheeting. This year the church was extensively repaired.

1767. The thanks of the congregation were voted "to Captain Whipple, for his late benefaction of 160 feet of land, in order to enlarge our church-yard."

1771. This year John Merritt left to the church a legacy of £100 sterling.

1772. King's Church was incorporated.

1774. "Voted, That the pew of Samuel Chase, Esq. be free from all taxes for his long and special services to the church."

1776, April. *Voted,* "That Mr. John Graves, our late pastor, as he has been pleased to leave this church destitute, be paid off for his past services, to the date of his letter of dismission, and that the leaders and such of the vestry and congregation as please, agree with some worthy clergyman of the Episcopal church, to keep up the service and worship of God in the best manner they can for a short time forward."

'After this,' says the memorandum, 'Mr. Wheeler was employed here about nine months. Then letters of invitation were sent round for assistance from Boston and Connecticut, and then came the Rev. Mr. Jarvis, of Middletown, Conn., and officiated three several Sundays; also, the Rev. Mr. Viets, of Simsbury, three weeks.

The Rev. Mr. Parker and Lewis, of Boston, assisted us twice each. Then Mr. Thomas F. Oliver came as a lay-reader, till peace took place, when Mr. Graves offered his service again to duty, but was refused, we being under contract to Mr. Oliver, who was agreeable, and had moved his family up here, and was afterwards ordained, first, deacon, then priest, by the Rt. Rev. Bishop Seabury, and served until Sunday, September 3, 1786, when being invited down to Marblehead, among his friends and relations, we parted by mutual consent, and in love and harmony.

Immediately upon this, letters of invitation were sent to the Rev. Moses Badger, at Newport. He accepted our call, and moved up with his family on Thursday, September 28, 1786; and he sickened and died with a dropsy, on Thursday, September 20, 1792. The Rev. Mr. Graves sickened and died November 14, 1785. After the decease of our worthy pastor, Mr. Badger, our friend Parson Smith, of Newport, advised us to address and invite the Rev. Mr. Bowden, of Hartford, to our church. Letters were accordingly written to him on that subject, but he, having lost his voice, and his lungs being affected, excused himself as unable, and kindly recommended us to invite the Rev. Abram L. Clark, as a suitable person for our church and congregation.

We wrote, and invited him from Huntingdon, Connecticut, where he left two churches, being too much for his ability to attend to them, and he came here with his family; and on Easter Sunday, March 31st, 1793, he began services in our church, and this was done with the approbation of our worthy and most reverend father in God, Bishop Seabury.

From 1777 to 1781, no business appears to have been transacted at the meetings, except continuing the wardens in office.— In 1781, it was voted, "That whereas the Rev. Mr. John Graves hath removed himself from the congregation of the church, by neglecting public services therein, and that it has become necessary that application be made to some other gentleman in Episcopal orders to supply his place, it is voted, that a committee be appointed to wait on Mr. Gravos, and inform him, that it is the resolution of this congregation, that he remove from the house and glebe which he now occupies, by the first day of June next, or sooner, if convenient, as he considers himself no longer our pastor, and that

he deliver said committee all the books and other effects belonging to the church." By a memorandum, it appears that the books which were presented by the London Society were demanded, but Mr. Graves declined delivering them.

On Sunday, June 19, 1782, "At the request of the wardens, the Rev. Mr. William Rogers, a *Baptist* clergyman, preached in the church, this and the following Sunday, and, on the 30th of the same month he again preached, and the wardens were requested to wait upon and thank him for this day's service, and present him with the contribution, and ask him to officiate in church next Sunday *in his way*, provided he cannot conform to our liturgy, but if he will conform, the congregation invite him further to serve them."

April 21st, 1783. "An application, by letter, dated the 15th instant, of the Rev. Mr. Graves, for readmission into this church as pastor, it is voted by all present, except David Brown, that, for various reasons, it cannot be complied with."

In 1785, the church obtained a grant of a lottery from the Legislature, "for the purpose of building a chancel and repairing the church."

April 3d, 1785. Agreeably to a vote, passed on Easter Monday, 1784, a draft of a letter to the Society for Propagating the Gospel in Foreign Parts, was laid before the church, and is as follows, to wit:

PROVIDENCE, R. I., April 3d, 1785.

DEAR SIR:

To avoid the censure and meet the approbation of those we respect and esteem, is a desire natural to the human heart. We flatter ourselves, therefore, that this address, prompted by that desire, will not be deemed impertinent by a society we revere, and whose establishment reflects the highest honor, as well upon those dignified characters who support, as those who founded it.

We imagine, Sir, that the Rev. Mr. John Graves has already acquainted the Society with his having, long since, declined to perform divine service in the Episcopal Church in this town, and that he has endeavored to justify his conduct by the best means in his power. But in doing this, we have cause to believe that he has represented us in an unfriendly manner. To obviate, in some measure, the unfavorable prepossessions which may have been the con-

sequence of his censures, we take the liberty herewith to transmit copies of all the letters which have passed between him and the congregation, since he first shut up the church,* by which, we think, it will appear that, instead of persecution, he has met with respect and tenderness from us. You will observe that there are several letters from him to which no reply was made, not because they were unanswerable, but because we wished to avoid disputes and quarrels as much as possible. But we must here observe, that the treatment of which he so much complained, was far more favorable, than any other clergyman, in similar circumstances, one or two excepted, received in America.

To convince you of this, we need only mention his being permitted peaceably to reside five years in the glebe, after his own voluntary dismission, although he constantly refused our repeated invitations to open the church, and perform the service in a way we conceived to be right, and as he actually did perform it in Warwick and elsewhere, and to inform you that the parsonage-house and glebe were given, by the first builders of the church, "to the Rev. Mr. Arthur Brown, to him, his heirs and assigns, in fee simple," and that he on his departure for Portsmouth, generously gave it back to three gentlemen, 'in trust, "expressly," to and for an officiating clergyman, when any such was here, or otherwise to and for the use of the Church.' With respect to the vote for Mr. Graves quitting the glebe, which he believed to be illegally and unfairly obtained, it is necessary only to say that, although many owners of pews were not present at its passing, yet few or none of them were ignorant of it previous to his removal, and if they had not thought it just, they would undoubtedly have had it reconsidered, and have voted accordingly. This was not done nor even mentioned, and the vote, being regularly passed, must be legal. For the particulars relative to our settling Mr. Oliver, who now performs divine service to universal satisfaction, and for our final determination in regard to Mr. Graves, we beg leave to refer you to our answer to his last letter. But though we cannot again receive him as our pastor, we still sincerely wish him well, and should rejoice at his being appointed to a much better living than this has ever been. But while we wish

* These letters are neither on file or record.

for his welfare, we must not be unmindful of our own, and the interests of our religion. Mr. Oliver, who means to obtain orders the first opportunity that offers, has officiated for us two years for a salary,* which though small, we have found it very hard to raise.

Our anxiety, however, to keep up the worship of God, in a form which appears to us pure, and the most agreeable to the Scriptures, has induced us to engage him for another year.

But several members, who before contributed largely to his support, having lately removed out of the State, it will be extremely difficult for those who remain to maintain a minister without some assistance. If, therefore, the venerable society could make provision elsewhere for Mr. Graves, and, if consistent with the principles of their most excellent institution, they would be pleased benevolently to continue their former salary to us, we are persuaded it would not only be an additional obligation conferred upon the members of this Church, who for past favors feel the most lively gratitude, but that it would also tend greatly to the advancement of our most holy religion.

We are, Reverend Sir, with the greatest respect, your most humble and most obedient servants.

P. S. Application has been made to Mr. Graves for the books now in his possession belonging to the Church, but he declined to deliver them. As they are much wanted, and as we conceive they are not the property of even the *officiating* clergyman, much less of one who does no duty in the church, we beg leave to suggest the propriety of their being put into the hands of the wardens, for the benefit of the congregation.

To the Rev. Dr. Morris, Secretary, &c.

It does not appear that any answer to this letter was ever received.

July 27th, 1785. A letter was given to Mr. Thomas F. Oliver, then officiating as lay reader, recommending him to Bishop Seabury, who had just then returned from his consecration in Europe, as a "suitable and worthy subject for ordination." Mr. Oliver was ac-

* £120 lawful money, together with the benefit and improvement of the parsonage-house and glebe.

cordingly ordained, and continued with the church until September, 1786.

July 29th, 1786. On the Rev. Mr. Oliver's making known to the church that he found it impossible to subsist or support his family on the salary allowed him by this congregation, that having received an invitation to settle at Marblehead, upon terms much more advantageous, and being urged by his family connections at Salem, to remove thither, he was constrained from necessity, rather than from any desire or inclination he has to leave this place, to accept of the offers from Marblehead, and that therefore he should shortly remove his family to that town,—the church, though with sincere regret at being obliged to give up the pastoral care of so worthy a man, consented to his departure.

The following letter was addressed to the Rev. Mr. Oliver:

PROVIDENCE, Sept. 5, 1786.

REVEREND SIR,

On your necessarily quitting the pastoral charge of the Episcopal Church in this town, we, as a committee, appointed by the congregation for the purpose, take this method of communicating to you their entire approbation of your conduct, which, during your residence among us, hath been invariably consistent with the pure principles of our most holy religion, and untinctured with hypocrisy and disguise, displayed a feeling and benevolent heart. And, while as the consequence of our inability, we lament the loss of your ministrations, permit us to beg your acceptance of our grateful thanks for all your humane and friendly services, accompanied by our sincere wish that you may be happy with the people over whom you are going now to preside, and by our hearty prayers for your health, worldly peace, and future eternal felicity.

With great esteem and regard, we are, Reverend Sir, your assured friends and most humble servants,

Signed, METCALF BOWLER,
EBEN. THOMPSON,
JOHN I. CLARKE,
GEORGE OLNEY.

Upon the recommendation of Mr. Oliver, the Rev. Moses Badger

was invited to supply his place, which invitation he accepted, at an annual salary of £90 lawful money in specie, and the use of the parsonage-house and glebe. Mr. Badger continued pastor of the church until 1792, when he died.

The following declaration and votes are found recorded in 1787 :

*Voted*, unanimously, That we conceive it to be the indispensible duty of all churches, carefully to watch and superintend the conduct of its members, and in case of violations of the precepts of morality and revealed religion, privately, in the first instance, to admonish, and if the offender prove refractory, and irreclaimable, then to proceed to public censure. This opinion is founded on reason, on revelation, and on the immemorial usage and practice of all Christian churches, since the first establishment of Christianity. In conformity to this useful and necessary part of our discipline, we are obliged to proceed to the public censure and excommunication of David Brown, of Johnston, in the county of Providence, yeoman, a member of this church, whose conduct in attempting to discharge an honest debt, due to John Clifford in specie, *with one sixth part of its value*, is the immediate subject of our animadversion, and has led to this public vindication of our church discipline.

The fulfilling of agreements voluntarily entered into, with honesty and good faith, is enjoined by the clearest principles of reason, and the express commands of our most holy religion, and the obligations arising from these laws, are superior to, and not releaseable by, any municipal statute or institution whatever. The conduct of the said David in the above transaction, appearing to us highly culpable, private admonition hath been tried, but unfortunately without success. For the vindication, therefore, of the church, and to deter others from committing the like offences, and with the hope of still reclaiming our offending brother, we do declare that his aforesaid conduct is a scandalous breach of the laws of our most holy religion, and directly opposite to the most obvious principles of morality. We do, therefore, hereby manifest our disapprobation, by thus publicly censuring our said brother.

' *Voted*, That the clerk of the vestry do enter the above vote and declaration of this meeting in the public register-book of this church, and that the same be published.'

'*Voted*, That Messrs. John I. Clark and Metcalf Bowler, wardens, and John Smith, be a committee to wait on Mr. David Brown, to-morrow, and use their influence to induce him to revoke the tender of paper money to Mr. Clifford,—show him a copy of the preceding vote, and inform him that it is the determination of the church to publish it in the next Saturday's paper, unless he will recall the said tender, and acknowledge it in as public a manner as he has declared the tender. That in case he does not comply, they are to give a copy of the foregoing declaration and excommunication to Mr. Carter without further advice or direction of the vestry.'

Sept. 6, 1789. The Rev. Mr. Parker, of Boston, by authority, invites this church to send delegates to the General Convention of the Bishops and Clergy, to be held on the 29th September in Philadelphia, for the purpose of ecclesiastical organization. This church authorises Bishop Seabury to represent them at that convention.

*Voted*, (November 7, 1790,) 'unanimously, That the Rev. Mr. Badger, John I. Clark, Esq., and Mr. Jeremiah F. Jenkins, wardens, and Mr. John Mumford, be a committee to proceed to Newport, there to consult and advise with such other persons as may be chosen by the different churches in this State, to represent them in a State Convention, to be held on Wednesday the 17th instant, and to make such alterations and amendments in the Book of Common Prayer as may be judged expedient by said convention, and to do any other matters which may be thought for the interest and reputation of the Episcopal Church in the State of Rhode Island.'

1791. This year the church was sued for the payment of their organ, by Gilbert Deblois. Owing to the war with England, and the unsettled state of affairs afterwards, the church had been unable to pay any thing. A settlement was effected by paying Mr. Deblois £200, and the fee of the lawyer, "which was upwards of $500 less than was legally due him."

1790. The act of incorporation which passed the Legislature in 1772, but which, owing to some neglect or misunderstanding, was not signed by the Governor, was this year by a special act confirmed, and all the previous acts of the corporation under it, legalized.

1792. Mr. James Wilson, since pastor of the Benificent Congregational Church in this city, officiated, after the death of Mr. Badger, for a short time, as a reader. The Rev. Ahraham L. Clark, of

Huntingdon, Conn., becomes rector of the church, at a salary of £150 per annum.

Bishop Seabury says of him, in a letter to the wardens:—"He is not only a gentleman of good character and understanding, but also of easy and polite manners, and of diligence in his profession."

July 31st, 1793. The State Convention met, first time in this church, Bishop Seabury presiding.

April 21st, 1794. "*Voted*, That a pair of decent gravestones be erected to the memory of the late Dr. John Chase, at the expense of the church, in testimony of their respect to the remains of their departed brother, who was for years a faithful friend and servant of the church." Mr. Chase served the church as organist for nine years without compensation.

1794. This year the name of the Church was changed, on application to the Legislature, to St. John's Church. The church agree to "go fully into the use of the alterations in the revised Book of Common Prayer." The glebe was sold this year.

1795. The Legislature granted a lottery to enable the society to build a parsonage.

1797. This year the 'United Society of St. John's Church' was incorporated, 'for the purpose of raising a fund, the interest to be appropriated annually for the support of the Gospel in said church, until it shall amount to two hundred pounds, and then the surplusage is to be either added to the fund, or appropriated to such charitable uses as the society shall think proper.' This society continued until 1812, when its fund was transferred to the "minister, wardens, vestry and proprietors of St. John's Church."

1798. "*Voted*, unanimously, That the constitution of the Protestant Episcopal Church for this State, as adopted by the Convention, held in Bristol, July 8th, 1795, be, and the same is hereby ratified and adopted by us, except the third article of said constitution."

At the annual meetings of this church, two officers, at present unknown to the church, have always been appointed, called Sidesmen. Their duty was, "to keep order in the church in time of divine service."

March 30th, 1800. Mr. Clark resigned the charge of the church.

In 1801, Stephen Hull officiated as a lay-reader.

In October, 1801, the Rev. Nathaniel Bowen, (since Bishop of the

Diocese of South Carolina,) becomes rector of the church. In March, 1802, he goes on a visit to the South, and was invited to the rectorship of St. Michael's Church, Charleston. He requests his dismissal from St. John's Church. The letter of reply says, "Sensible of the eligibility of so respectable a situation, we unanimously complied with the wishes of St. Michael's Church, but with deep regret we have thus reluctantly assented to relinquish your valuable services. Having advocated in the most impressive manner, the pure doctrines of our holy religion, your eminent endeavors, sincerely in its cause, have given real satisfaction, and will have a lasting and grateful impression on our minds."

Nov. 1st, 1802. Mr. Crocker first performs divine service in this church.

April, 1803. He is invited to become pastor, on obtaining deacon's orders, which he accepts for one year. Owing to the ill health of Mr. Crocker during this year, leave of absence was granted him for several weeks, and his illness still continuing, he was obliged in January, 1804, "to beg to be released from his engagements." The request was granted; "but not without repugnance to our feelings, that the measure, though expedient, deprives us of a pastor whose valuable services will not be easily effaced from our memories." Mr. Nathaniel Parker served as a lay-reader for a short time.

Dec., 1805. The Rev. John Lynn Blackburne, an English gentleman, comes from the church in Quincy, Mass., and meeting with the unanimous approbation of the congregation, was invited to perform divine service until Easter.

April 7, 1806. Mr. Blackburne was chosen "minister and rector of St. John's Church," his rectorship to commence "on his obtainment of priest's orders." Salary, 'six hundred and fifty dollars, until the expiration of twenty months, at which time it is contemplated that the subscription for a permanent fund for the support of the minister will be realized.

1806. The wardens are requested to discontinue the practice of collecting contributions in church during divine service, except on public days.

Nov. 9, 1806. The delegates to the State Convention, "were re.

quested to use their influence to come under the Diocese of New York."

1806. Soon after Mr. Blackburne took charge of the church, the congregation, for various reasons, became dissatisfied with him. One cause for this dissatisfaction, the following correspondence will explain. The agreement made with Mr. Blackburne, was as follows, to wit: The said John L. Blackburne is to perform divine service, as pastor of St. John's Church, at the rate of six hundred and fifty dollars per annum, (to which he was unanimously elected last Easter,) until the expiration of twenty months, as it is contemplated that the fund of said church for the support of a clergyman will be then realized; at the termination of which time, should it prove mutually agreeable, it is expected that the Rev. J. L. Blackburne will continue in said church as a permanent pastor, and his salary to be augmented as it may be then agreed." This agreement was signed on the 7th April, 1806. In June, Mr. Blackburne went to Connecticut to receive priest's orders, and took with him the following testimonial, to wit: "This is to certify, that we, the wardens and vestry of St. John's Church, Providence, &c., do hereby nominate and appoint the Rev. John Lynn Blackburne to perform the office of a clergyman and pastor of the church aforesaid, and do promise to continue him to act as such until the 7th day of December, 1807, and as much longer as may be *mutually agreed* on, unless by fault committed by him, he shall be lawfully removed from the same," &c. On the 2d, June, 1806, Mr. Blackburne writes a letter to one of the wardens, from which the following is extracted:

DEAR SIR:

No doubt you will be a little surprised on the receipt of this, covering the enclosed. The testimonial for election, which was presented to the Bishop, was rejected by him as uncanonical, upon which, therefore, I could not be admitted to orders. The enclosed testimonial he framed himself, and requested a copy might be forwarded for the signatures of the vestry of St. John's Church, Providence. Your attention to the one I drew out, and the insertion of, "until the 7th of December, 1807, and as much longer as may be mutually agreed on," were what he entirely objected to. He says, that a Bishop, upon the ordination of a candidate for the priesthood, knows

nothing of a limited space of time, which would but subject the clergyman to the capricious humor of his congregation which at all times ought to be discountenanced, as being contrary to the rules of Episcopacy. May I request you to procure the necessary signatures to the enclosed, and forward it immediately, directed to the care of the Bishop," &c, &c. In a postscript, Mr. Blackburne says, "I mentioned the agreement I had entered into with the congregation, when the Bishop replied, that that was a personal matter between ourselves, but with which the testimonial of election had nothing to do. However, that the parsonage-house and glebe immediately became the rector's, upon his induction into a church.—Upon this subject he has promised to give me his sentiments in writing."

The following is the reply of the wardens and vestry:—

PROVIDNCE, June 6, 1806.

REV. MR. BLACKBURNE,—

Dear Sir,—Your letter covering a testimonial for the wardens and vestry of St. John's Church to sign, has been received, and we observe that you intimate a claim upon us for the glebe, in addition to the salary we agreed with you for. In reply thereto, we remark, that the clergyman's salary of this congregation has ever been raised by voluntary subscription, and that the contract already made precludes any other for the time prescribed. We do not find ourselves authorized to sign any writings compulsive on the society for more than their agreement stipulates, as the rest of the glebe estate is already appropriated to make your salary to $650. We regret that it is not in our power, at present, to acquiesce with your request. Desirous of avoiding every thing unpleasant, it is necessary that there should be a perfect understanding with each other. We therefore cannot think of committing ourselves further, until the claims on the glebe, as you mention is supposed by the bishop to become the rector's right and privilege, are relinquished by you.

Signed by the wardens and vestry.

This letter not having been answered on the 12th of August, 1806, the wardens again addressed Mr. Blackburne, intimating the propriety of "an official reply." To this Mr. Blackburne replied as follows:

PROVIDENCE, August 19, 1806.

GENTLEMEN,

I perceive with pleasure, by your letter of the 12th instant, that what you are pleased to call my "unexpected application," from New Haven, had not entirely slipped your memory. Not being in possession of the church canons made in this country, I conceived the testimonial I carried with me would be sufficient; but, understanding from the Bishop that it would not, I sent another form, *dictated by him*, which might have been very safely executed and returned, as the church would not have been thereby in any way committed or subjected to inconvenience. It only expressed that I should be established rector of St. John's Church, but it does not say that *I should be appointed for life*. It does not, by any means, set aside or militate against our agreement, therefore, gentlemen, it is sufficiently evident that neither his right reverence, the Bishop, or myself, have any intention to overreach or *take in* the society. The testimonial you sent me not being expressed *according to the canons, was, of course, rejected*, and the Bishop expected that another, corresponding with the form sent, should be forwarded to him immediately after my returning here. I do solemnly assure you, gentlemen, that the means of complying with that requisition not having been conceded, has occasioned me much uneasiness, as I have, in some degree, been obliged to forfeit my word to the Bishop, and it has much the appearance of an imposition on him, which of all things I detest. What I mentioned respecting the church glebe, was *by the authority of the Bishop*; but you, gentlemen, very well know, that although I might be entitled to it by the canons and constitution of the church, yet I could not, by our agreement, enter into possession, or demand the rent; therefore, that should not have had sufficient weight to induce you to withhold the testimonial, which I *in honor*, and *you in duty*, as officers of the church, were *bound* to furnish. The question of the glebe may remain in statu quo, for although I shall not contest that matter, I will not take any measure that may commit the rights of the church, as I might thereby do injury to my successors. Considered as an ecclesiastical person, it is one of the first duties of a clergyman to stand up for the rights of the church, and of his own order. On these principles I was extremely mortified by the

proceedings respecting the pew in the church which is reserved for the rector. I still continue to think it was highly unjust and improper to take that privilege from me, *without my consent*. Had I been consulted on the subject, it would have been otherwise, but I dislike any thing which has the appearance of injustice or imposition. You will perceive, gentlemen, that I unreservedly lay all my subjects of uneasiness before you, for I think it totally improper that any heart-burnings should remain unexpressed and unexplained between a clergyman and his church.

I am, with due esteem, gentlemen, yours obediently,

J. H. BLACKBURNE.

The following is the reply to the above letter :

PROVIDENCE, August 19, 1806.

REVEREND SIR,

We are now to acknowledge the receipt of your favor of the 16th instant, which came to hand the evening of its date. Had you, sir, been as *prompt* in your reply to ours addressed to you, in answer to yours from New Haven, you might have had your *certificate*, and there would have been no necessity of our introducing the subject at this time. But, you will recollect, on your application from thence, that you prematurely introduced (though you were then well acquainted with the contract subsisting between you and the society) the Bishop's opinion of your right to the church glebe ; we therefore wrote to you our objections, and had not a doubt of receiving an immediate answer, with an acknowledgment to the agreement ; but to our astonishment, from that time to the receipt of your last, not a single line has been received from you on the subject, convinced as you now appear to be of the propriety of our objections. Your *honor* should, we think, have induced you, as soon as you understood the reason of our noncompliance with your request, to have acknowledged it immediately. This sufficiently obviated, the testimonial would have been forwarded without hesitation. Your relinquishing the glebe to the society, by complying with the agreement, could be no relinquishment of the rights of others. It was a contract for yourself, in which it was clearly understood, that the income of the glebe was to be appropriated by the society in part to-

ward the salary agreed on to be paid you. The unimportant claim of the pew, it was supposed, had been explained so as not to need repetition; but should a further discussion on the subject be thought necessary, it will be better understood by a personal interview, and on any such occasion, your opinions and observations will be respectfully attended to. Feeling satisfied of our disposition to treat you, at all times, with respect, we are not disposed to reiterate any expressions that might have a tendency to wound your feelings, or to reply to you with the temper with which, we observe with regret, you have been pleased to answer us—and we flatter ourselves no one will presume, in our conduct towards you, to accuse us of any thing which "has the appearance of injustice or imposition." It has always been our earnest desire to cultivate your society, and had any thing required an explanation, it might have been made without reserve, in an amicable and delicate manner,—but this unfortunately has in some measure been prevented, by your withdrawing yourself from us. Neither our time or inclination will admit of a lengthy correspondence, should you, therefore, wish a further discussion of the subject of *the glebe or the testimonial*, we shall be ready to attend any appointment you may be pleased to make; and we are persuaded, that in our *official character*, you will find us equally disposed to render justice to you and our constituents, and that as wardens and private citizens, we have your honor and happiness very much at heart. Remaining, very respectfully, sir, your humble servants,

Signed, JOHN INNES CLARK, JEREMIAH F. JENKINS, } Wardens.

September 17, 1806. 'The wardens of St. John's Church acquaint the Rev. Mr. Blackburne, that the pew denominated the ministerial pew, is entirely at his service during his rectorship, it having been deemed so, from the time of his sacerdotal qualification.'

March 23, 1807. 'The Rev. J. L. Blackburne begs leave to inform his wardens, vestry, and congregation, that it is his intention to leave America for Great Britain; consequently he wishes that they would, in the intermediate time allotted to him by their agreement, provide themselves with a more suitable clergyman.'

The following appears to be in reply to the above note. It is without signature, and possibly was never sent:

REV. J. L. BLACKBURNE,

Sir: Your communication of the 23d inst. advising the wardens, vestry and congregation of St. John's Church, of your intention to leave America for Great Britain, at the expiration of the existing contract between you and that society, hath been duly received and attended to; and, in reply, we are authorized by the congregation we have the honor to represent, to acquaint you, that for *divers weighty reasons*, unnecessary to detail here, it is their wish amicably to cancel the contract, freely assenting to your *immediate* release, that your design of visiting Great Britain may be facilitated, and that the society may not lose a favorable opportunity of engaging another clergyman. In case, sir, you shall be disposed to accept this proposition—a measure, since a separation hath become inevitable, we most earnestly recommend as highly prudent and expedient at this time—we shall most cheerfully give you any reasonable aid that may be requisite for your intended voyage. Wishing you a safe return to your native country, and the enjoyment of health and happiness, we are, in behalf of the congregation of St. John's Church, sir, &c.

On the 26th of March, Mr. Blackburne resigned the charge of the church.

March 30th, '*Voted*, That Messrs. Thomas L. Halsey and John Carter be a committee to wait upon the Rev. J. L. Blackburne, and present him with the letter from the wardens expressing their ready acceptance of his resignation.'

The letter of the wardens concludes thus: 'We take occasion at this time to offer you our best wishes for the safety of your intended voyage to Great Britain, the enjoyment of health and happiness in life, and that you may permanently establish the reputation which it is in your power to acquire, with the aid of the splendid literary talents you possess.'

Another cause for dissatisfaction, was Mr. Blackburne's habitual intemperance.

Immediately after Mr. Blackburne's resignation, Mr. Crocker was

invited to become the minister, 'so long as it may prove convenient for him.'

April, 1808. '*Voted*, That the Rev. Nathan B. Crocker be rector of St. John's Church, on his obtainment of priest's orders.'

On the 19th of March, 1810, a meeting of the society was held, at which it was decided to erect a new church on the lot where the present church stands. 'A building committee was thereupon appointed, and application was made to the town for the use of the town-house while the church was building.'

Tuesday, June 5, 1810. 'The corner-stone of the new church was laid with appropriate ceremonies, by the reverend pastor and the wardens and vestry, assisted by the gentlemen committee, appointed to superintend the building of the church. The congregation having been notified, convened at the town-house, and proceeded to the spot, where the exercises commenced by singing, when the corner-stone was laid at the north-east corner of the building, after which an excellent prayer and pertinent address was delivered by the rector.'

'The following inscription engraven on a copper-plate, and presented by Mr. Nehemiah Dodge, was set within the stone, namely :

"King's Church was built on this spot, A. D., 1722. It received the name of St. John's Church, by act of incorporation, A. D. 1794. By unanimous consent of the congregation it was demolished April, 1810. The corner-stone of this edifice was laid with appropriate ceremony by Rev. Nathan B. Crocker, pastor of said congregation; Thomas Lloyd Halsey and Jeremiah Fones Jenkins, wardens; assisted by George Olney, John Mumford, Moses Lippitt, Thomas Lloyd Halsey, Ephraim Bowen, Jr., Alexander Jones, John Corlis, John Carlile, Nathaniel Searle, Jr., Nehemiah Dodge, Thomas Thompson, Thomas Sessions, Nicholas Power, Wm. Blodgett, John M. Noyes, and Christopher R. Green, committee for building this church, together with most of the Episcopal Society, on the 5th day of June, A. D. 1810. In the 34th year of the independence of the United States of America. James Madison, *President. Master-builders*, Smith and Asa Bosworth, stone layers; John H. Green, carpenter.

NEHEMIAH DODGE, *fecit.*"'

1811. Mr. John Fitton bequeathed to the church 'one hundred and fifty dollars, the interest to be appropriated to the poor of said church;' to be paid after the decease of his wife.

Tuesday, June 11, 1811. This being the day appointed for the consecration, a procession was formed at the town-house, composed of the male members of the congregation, and joined by the Rev. Salmon Wheaton, rector of Trinity Church, Newport, and the rector of our church, proceeded to the church, at the entrance of which the Rt. Rev. Bishop (Griswold) being met by the wardens and vestry, the church was consecrated according to the form set forth by our General Convention. The deed of consecration was read by the Rev. Mr. Crocker, and morning prayer by the Rev. Mr. Wheaton. After an excellent discourse by the bishop, the holy eucharist was administered by him, assisted by the above named reverend gentlemen and the Rev. John Ward, then residing at St. Michael's Church, Bristol.

In February, 1812, the general assembly incorporated St. John's Church under the name of the 'Minister, Wardens, Vestry, and Proprietors of St. John's Church;' and by this charter the funds of the 'United Society of St. John's Church,' and of the society entitled the 'Minister, Church-wardens, Vestry, and Congregation of St. John's Church,' were transferred and vested in the present corporation.

April, 15, 1816. The constitution of the church in this State was approved, with several amendments.

1827. The Sunday school-room was built.

1832. An amendment to the charter was obtained from the legislature, authorizing the corporation to tax the pews for the support of public worship, and for the payment of taxes.

Respecting the Hon. Mr. Bowler, Mr. John Howland President, of the R. I. Hist. Society, communicates the following:

"The Hon. Metcalf Bowler was a native of England, but when a young man, arrived in this country and settled in Newport, which was then a flourishing town. He commenced his operations there as a merchant, and was largely concerned in navigation, in which he was eminently successful. During the war with France and Spain he was principal owner of a privateer, commanded by Capt. William Dennis, who brought in a number of rich prizes, which

greatly added to the property of Mr. Bowler. His talents and enterprize brought him into public life as an eminent politician; he represented the town of Newport, and afterwards the town of Portsmouth, in the General Assembly of the colony, of which he was for many years the Speaker. He had his town and country residence —he erected the elegant house in Newport at the corner of that which was then called the New Lane and Clark-street, and is now the Vernon estate; to the usual occupation of his farm in Portsmouth, he added the most splendid and best cultivated garden on the island; his taste for agriculture and gardening, in which he cultivated the best fruits and flowers, exceeded that of any gentleman of his day. While in possession of his large property in Newport, there were but two coaches in the colony, one of which was that of Abraham Redwood, who was supposed to be the richest man in Newport, and the other was that of Mr. Bowler, in which he rode with an elegant span of horses. During the French war a convention of delegates from the northern colonies was held in Albany, to agree on the number of troops each colony should furnish on the Canada frontier; in the first session, Governor Hopkins appeared for Rhode Island, and in the second, Mr. Bowler and Henry Ward, the brother of Governor Ward; Mr. Bowler travelled in his coach, and Mr. Ward on horseback; and many years after I heard Mr. Ward relate the circumstanee, that the expenses of Mr. Bowler's journey was vastly more than his, though both were paid by the government.

The decline of business in Newport, together with his style of living and the occurrence of the war of the revolution, greatly impaired the property of Mr. Bowler, though he continued to be Speaker of the House of Assembly andjudge of the superior court—both these offices were not then deemed incompatible in the same person. From the causes mentioned above, he had but little property left. He then removed to Providence, and opened a shop of dry goods, without any apparent depressure of mind; he managed his little business pleasantly, practising prudent economy; he afterward opened a respectable boarding house, in which he performed the duties of a landlord as well as if he had never known a higher elevation. At last, far advanced in life, his probation was ended. At this time there was no resident minister in St. John's Church, of which Mr. Bowler had been one of the wardens. The Rev. Mr. Smith, of Nar-

ragansett, preached his funeral sermon. The clergyman being a stranger, and who knew nothing of the life and character of the deceased, avoided any of the usual observations on the subject; but to the few of us present, who knew the Judge in the days of his riches and splendor, it was a solemn scene, bringing deep impressions on the progress as well as on the end of human life, and the great purposes of our being, when the rich and the poor lie down together. Mr. Bowler, in 1750, married Miss Fairchilds, a respectable lady in Newport, by whom he left a number of descendants. His age at the time of his death I have not been able to ascertain.

Before the war of the revolution, and during the residence of Judge Bowler in Newport, the principal families there were highly aristocratic in their manners. They possessed little sympathy for their fellow citizens. The families of Brenton, Malbone, Wanton, Simon Pease, Charles Handy, the Bannisters, Freebody, and others, were of this caste, but the politeness and free intercourse of Judge Bowler sustained his popularity, and insured him the good will of all; and while he resided in Providence he was treated with the highest respect, notwithstanding the loss of his large property."

## ST. MICHAEL'S CHURCH, BRISTOL.

Anno domini, 1680, just sixty years after the first settlement of New England, four gentlemen, of Boston, purchased all that tract of land now included within the limits of the town of Bristol, for the purpose of forming a settlement on the banks of the broad waters of the Narragansett Bay. A small settlement was soon collected by emigrants from Plymouth, and a few years afterwards a town meeting was called and resolutions adopted, to settle a Congregational minister and impose a tax on all the inhabitants for his support. No opposition was made to these measures, as probably there was but few if any churchmen among the settlers. Under these religious circumstances, the town of New Bristol continued for a number of years, till in the early part of the 18th century, some feeble efforts were made to form an Episcopal Society, and services were first had by laymen in a small building near Mount Hope; but they were not entirely successful until the year 1719, when renewed exertions were made to form the present parish, under the name of St. Mi-

chael's Church. A petition was forwarded to the Bishop of London, and application made to the Protestant Episcopal Society, chartered but nineteen years before by William III, the Society for the Propagation of the Gospel in Foreign Parts, and the following year the Rev. Mr. Orem was sent over by that Society.

Immediately after writing for a clergyman, the new parish commenced making collections for the purpose of building a church.— Col. Mackintosh gave the ground and two hundred pounds in money, and other sums were received from Boston and Newport, and the balance, making up the sum of fourteen hundred pounds, was contributed by the people of Bristol and the adjoining town of Swanzy. A large sum for a small and poor parish to raise at this early period.

On Mr. Orem's arrival he was kindly and affectionately received. He found a wooden building, with the outside and steeple finished, but nothing done to the inside; and so desirous was this little flock to join in the worship of their own church, that on Saturday evening rough boards were laid for a floor, and service was performed the next day. The congregation was larger than had been expected, more than two hundred attending, numbers coming from the neighboring towns.

Mr. Orem was a man of strong mind and pleasing manners, and the Governor of New York soon offered him the situation of Chaplain to his Majesty's forces, which he accepted, and, in about a year after his arrival at Bristol he removed to New York.

The Society for the Propagation of the Gospel in Foreign Parts, not willing that this little flock should remain in the wilderness, for such it literally was without a shepherd, in the following year, 1722, sent the Rev. John Usher, who was cordially received, and entered upon the duties of his mission with faithfulness and zeal. During the first year and a half of his ministry he baptized thirty-six, and the first name on his record is that of his infant son John, who bears a prominent part in the history of this church, and this was about the yearly average of baptisms during his missionaryship. This infant parish, even at this early period, had much to contend with from prejudices against the Church of England, being taxed for the support of the Congregational minister, from the settlement of the town till the year 1746, and, at the same time, raising from eighty to one hundred and thirty pounds, annually, toward the salary of their

own clergyman. From this burden they made a number of ineffectual attempts to be released; they, however, bore this tax with becoming submission, but when resolutions were about to be adopted in town meeting, in 1726, to tax them to repair the meeting-house, they remonstrated with so much warmth, that it was thought advisable to make the necessary repairs by private contributions in that society.

It appears, from the records of the town, that the church people were among the most respectable members of the community, some of them were elected to the General Court, others as moderators of the town-meetings, and members of the town council.

In 1728, a sum was raised to purchase a bell, and application made to Nathaniel Kay, Esq., to order one from England, to weigh from seven to eight hundred pounds, which, in due time, arrived at Newport, and two persons were sent to bring it to Bristol, but by some accident on its way up it was broken, and thus their anticipations of several years, when just on the point of being realized, were disappointed. This may appear a trifling circumstance, but to them it was no inconsiderable loss.

The broken bell was re-shipped to London, by the way of Boston, to be cast anew; and when it was again received, it proved to be one of the best toned bells in the country, and could be distinctly heard at Pawtuxet, a distance of at least twelve miles.

There were two important considerations agitated in the parish this year, 1730, which appears to have excited considerable interest: one was, whether the salary of Mr. Gallop, the principal singer, should be increased from thirty shillings, and the other, if he should sing without reading the first line; both of these weighty questions were submitted to the decision of the Rector.

In 1731, the society had so much increased, that, for the accommodation of all its members, it became necessary to add galleries to the church, and the pews in them were readily sold.

A singular vote was this year passed, which required the Rev. Mr. Usher to support all the widows of the church from what he received as his own salary, as small as it must have been.

Their affairs continued prosperous, and the following year a steeple clock was added to the church.

This year a petition was forwarded to the Governor of the Massachusetts Colony, by two Episcopalians, in the following words:—

"That your Excellency would be pleased to interpose in our behalf, and cause us to be released from our confinement, and our property restored, we being peaceable inhabitants in the town of Swansy, our goods and chattels having been distrained, and ourselves now confined in the county jail of Bristol, because we refused to pay the salary of the Congregational minister, when we are regular attendants upon the Church of England worship." Thus is seen that the same spirit of religious persecution (the frailty of the age) that the first settlers declared they fled from in England, was existing in their own breasts, and was exercised as soon as they had the ascendancy.

An event occurred in 1735, which has continued a permanent benefit to the parish. On the death of Nathaniel Kay, Esq., of Newport, it appeared by his will that he had bequeathed a valuable farm which he owned in the town, and two hundred pounds in money, "to the minister, wardens, and vestry of St. Michael's Church," for the education of ten poor boys of the parish, and for the support of the ministry. This property has been well managed, and has afforded a handsome income. Whereupon the church people petitioned, for a number of successive years, to be exempted from being taxed to support a town school; and by way of obtaining their object, they say, as appears by the town records, "it will have its due weight with those gentlemen who formally objected against your gentleman school-master, who was well qualified to teach, for no other reason than because he went to the Church of England sometimes." This petition was not granted till six years afterwards, and then the town allowed them to place their school-house on the public land.

In 1746, that part of the county of Bristol, in which the town of Bristol is situated, was set off from Massachusetts to Rhode Island, and from the date it does not appear that the Congregational minister's salary was paid by a general tax on all the inhabitants. The Church of England people becoming respectable in numbers as well as in influence, a better feeling appears to have been manifested between the two societies; and in 1751, both ministers were entirely exempted from all taxes. The Rev. Mr. Usher was permitted, by a vote of the town, to place a pale fence in front of his house, and his son, John Usher, Jr., Esq., was employed to teach the town school.

The Episcopal clergy, at the commencement of the American revolution, were charged with adhering to the British government,

and if so, it may not be considered unnatural, from their strong attachment to the Established Church, and receiving the most of their support from England; but there was a collection taken up in the town for the relief of the Boston sufferers, and John Usher's name appears among those of the largest contributors, and although it may be admitted that their imputed partiality for Great Britain was not patriotic, yet when their sympathies were excited, their active benevolence was always ready to relieve distress, from whatever source it might have originated.

The church edifice was thoroughly repaired in 1756, and from that time till 1775, the affairs of the church were both spiritually and temporally prosperous, under the untiring exertions and unabating zeal of the Rev. Mr. Usher. At the advanced age of nearly 80 years, he relinquished the charge of his little band in the church militant, and resigned his soul unto the hands of his maker, to join the church triumphant in Heaven, there to meet all the redeemed, who had joined their hearts and voices with him in the public services of the church below, as in his own unpretending devotions.

Mr. Usher during his ministry baptized seven hundred and thirteen, performed the marriage ceremony 185 times, and attended 274 funerals.

To eulogise the character of this devoted servant of Christ with justice, requires more space than can be afforded in this brief history. He made the welfare of the church the whole business of his life. In the early settlement of the town he suffered deprivations, hardships and mortifications, that few of the clergy are called upon to endure at the present day; but from a faithful discharge of his duties, he now rests from his labors.

The Rev. Mr. Doyle, of Cambridge, Massachusetts, accepted an invitation to officiate here after the death of Mr. Usher, for six months; but his health failing, he left before the term of his engagement had expired, and there were never any more services had in the church from that time,—for, as reads a fragment of the record, 'our parish church, raised by the greatest possible exertions of our forefathers, when but few of them, and they poor, was on the 5th day of May, 1778, burnt to ashes by a band of British ruffians, under the command of Col. Campbell, from Rhode Island.' If any circumstance could palliate an outrage upon religious feelings, so

wanton, sacriligious and unnecessary, it was, that at the time there was a prevailing opinion, that the soldiers were informed that what appeared to be tombs under the church, were the powder magazines of the town; if they were so advised, this unchristian act will be made known when the secrets of all hearts shall be disclosed. Here let us pause in this narrative for a moment, and reflect upon the condition of this parish at this eventful period. A strong sectarian opposition to the church, a general prejudice against every thing that was thought to savor of England, the pecuniary embarrassment of the parishioners occasioned by the war, a line of English battle ships ranged the whole length of the harbor; the place actually invaded by the enemy's soldiers; the town in flames, and the little temple of their worship in ashes; the few who had continued faithful, dispersed with their families in the country for personal safety, their devoted shepherd, who for upwards of half a century had folded this little flock, taken home to his Father in Heaven, and deep distress pervading the length and breadth of the land.

If ever men's hearts can be justified for failing them through fear of final dispersion, or of having a strong faith in the omnipotent arm of the Saviour, this might have been the occasion; but they believed that those who trust in the Lord shall have their strength renewed,—and John Usher, Esq., afterwards the second Rev. John Usher, was the man under God, with two or three others, who manifested their faith, that this peculiar vine that Christ had planted, and which had been cultivated by the prayers, and watered by so many tears of his people, should yet live, prosper, and bear much fruit to his glory, which the event has fully realized.

Here is a perpetual example to small societies who feel depressed and desponding, and the prospect for continuing their church, dubious; let them reflect on the condition of this parish at its darkest hour, and it must stimulate them to more active exertions, and secure success, for in this country in these prosperous days, "no sorrow can be like her sorrow," no distress like her distress.

Under these disastrous circumstances, when to be called a churchman was considered as synonymous with an enemy to the country, Mr. Usher never omitted to collect the few who were left of the parish on each Easter Monday, and for one or two years secretly, as he says, for reasons hereafter to be made known, and went formally

through the duties of an Easter Monday meeting, when it is evident that but two or three attended.

He collected the small remaining parish together, after the termination of the war, every Sabbath in the old Court-house, and read to them there till a new church was built in 1786, a neat plain wooden building, sixty feet long by thirty-six wide, where he continued to officiate as Layman till his ordination in 1793.

The congregation had so much diminished from the foregoing causes, that the few who still adhered experienced the greatest difficulties in raising means to defray the expense of the building—and when the pews were finished, Mr. Usher solicited the inhabitants to purchase them, offering them their choice at ten dollars a piece. He could hardly have hoped, that the little parish he was at that time resuscitating, would, in little more than forty years, erect a beautiful gothic structure on the site of their humble building, the pews of which would be eagerly sought after, at between three and four hundred dollars a piece.

Few have persevered as Mr. Usher did, under so many conflicting circumstances, keeping together a parish for eleven years by lay-reading, and at the time when the strongest opposition was exhibited toward the church, from the prevailing mistaken idea, immediately after the conclusion of the revolutionary war, that there was still some connection between the Protestant Episcopal Church in the United States, and the established Church of England.

During the time of Mr. Usher's reading, the congregation was frequently benefited in the administration of the ordinances, by the clergy from Providence and Newport.

The Rev. Mr. Graves, of Providence, thus officiated from 1780 to 1784; and in 1785, the Rev. Mr. Badger administered the ordinances, and the next year the Rev. Mr. Wheeler was present.

In the latter part of this year, the new church was so far completed, that it was opened for public worship, and the Rev. Mr. Graves administered the ordinance of baptism for the first time in the new church. The Rev. Mr. Smith, also, of Newport, frequently attended.

In 1791, twenty-five persons were confirmed by bishop Seabury, and in 1793, Mr. Usher, so long the faithful and devoted friend and reader to this church, received orders, and officiated with success

till the year 1800, when, at his earnest desire, being now nearly eighty years of age, the Rev. Mr. Clark was settled here, the Rev. Mr. Usher often officiating at the baptisms, marriages, and funerals of his old and long tried friends.

In 1797, twenty-nine persons were confirmed by Bishop Bass. Difficulties soon arose after the settlement of Mr. Clark, and he continued his labors here but about three years, when, in 1803, the Rev. Alexander Viets Griswold became the rector of the parish.

The same year, the Rev. Mr. Usher, then eighty-two years of age, prepared to render up to his Divine Master, the long account of his labors on earth; and if any man could render up his account with joy, Mr. Usher could certainly do so. He was the first infant Episcopally baptized in Bristol, and devoted his long life almost entirely to the interests and welfare of the church, and in circumstances frequently the most trying to his faith in God's protecting and sustaining care. But at the closing period of his protracted life, a brighter day was dawning upon the church of his love, and he committed his little and beloved flock, and with most heart-felt satisfaction and perfect confidence, to the parochial charge of the Rev. Mr. Griswold, the new rector, and how far he was justified in that confidence, the succeeding prosperity of the church will abundantly prove.

The Rev. Mr. Usher was gathered to his fathers in July 1804, aged eighty-two years, and his remains, with those of his father, are interred under the chancel of the Church.

When the Rev. Mr. Griswold entered upon his duties here, from the advanced age of his predecessor, the difficulties that arose during the Rev. Mr. Clark's term of service, and the prejudices against the church at that time, not having entirely subsided, the whole list of communicants were reduced to the small number of nineteen. From this period however, a visible improvement was apparent, the congregation immediately increased and continued to do so, and additions to the communion were received almost every month, and these gradual accessions sustained a healthy condition of the church, and seldom an instance occurred, that a member thus added, did not remain steadfast.

The Rev. Mr. Griswold, in 1810, was elected, and in 1811, consecrated Bishop of the Eastern Diocese, yet with the additional duties of the Episcopate, he relaxed in no degree his labors for his parish.

The congregation had so much increased, that it was found necesary this year to enlarge the church edifice, and about twenty-four feet was added to the west end, making the building eighty-four feet long but not proportionably wide, and the old part was thoroughly repaired.

The good seed which the Bishop had been sowing for a number of years, in 1812, sprang up in a glorious harvest, so that in the space of a few months, about one hundred who had confessed the faith of Christ crucified, presented themselves for Confirmation, and were received among the number of communicants.

The affairs of the church continued so prosperous, and so much increased was the congregation, that in 1821 a plan was suggested for the building of a new church, and at the same time the Rev. Mr. Blaisdall was invited as assistant to the Bishop; this invitation, however, Mr. Blaisdell declined. The hope of building a new church continued until 1825, when one of the most active and benevolent members of the parish, who had been transacting an immense commercial business, was unfortunate, and became bankrupt for nearly a million of dollars, which brought so much pecuniary distress on the whole town, that the project was abandoned for the time, to be again renewed under more favorable circumstances.

Still Bishop Griswold, with unabating efforts, continued his exertions for the salvation of his people, and numbers were united to the church by baptism, and to the communion by confirmation. He thus labored for this, his parochial charge, till 1829, when the affairs of the diocese required his continued presence in a more central position, in consequence of which he removed to Salem in Massachusetts.

It was with deep regret that he parted with such devoted friends, who for a quarter of a century had endeared themselves to him by innumerable acts of kindness, and who would, as St. Paul says, "if it were possible, have plucked out their own eyes and have given them to him." At the time of final separation, unanimous votes of the parish were passed, of their continued affection for him, and of their regret at his leaving them.

The Bishop, as before stated, found but nineteen communicants when he commenced his labors here, and when he concluded them he left about two hundred.

His upright and even conduct, pious conversation and consistent walk in life, had the most beneficial influence, not only on the mem-

bers of St. Michael's congregation, but upon the inhabitants of the town generally; when he appeared in the street, the drunkard immediately sought a fixed position to steady his reeling motions, profanity and obscenity instantly shut their mouth at his approach, and all assumed a more circumspect conduct, when conscious of his observation. This was not produced by an assumed sanctity or austerity of manners, but by a life, both in private and in public, corresponding with the doctrines he taught.

From the commencement of the Bishop's connection with this parish, he was in the habit of preaching three sermons each week, and besides his daily parochial visits, he was in the constant practice of meeting more or less of his people on one evening in the week, for the purpose of social worship. His usual method, after offering prayers from the liturgy, which he never omitted, and singing, was to read a chapter from the Bible, and in a plain unostentatious manner, to explain its meaning, and apply its instruction to the benefit of his little but attentive audience; these meetings were rendered still more interesting and instructive, by the people asking the Bishop questions, which they were always at liberty to do, on the chapter read, or any other religious subject, which he always very kindly answered. If there appeared among his congregation more than their accustomed attention to religion, he would meet them oftener, and give them his pious and affectionate advice. The meeting was usually closed, at the request of the Bishop, with a prayer by one of the brethren. These meetings after they were first commenced, were never omitted during the whole time he had the charge of this parish, and the blessed effects resulting from them, will be most gratefully remembered by all who attended them, to their latest breath.

The brethren of the church also met for religious conference and prayer, where the most perfect decorum always prevailed. The female members had also their more private and humble meetings, for prayer and praise. All which are indications of the spiritual condition of the church at this time.

During the Bishop's rectorship, a society was formed by the ladies of the parish under the name of the Female Missionary Society of St. Michael's Church, and these ladies deserve all praise for their benevolence; for they have never omitted their weekly meetings or

their annual contributions to the missionary cause, and the sums of money which they have contributed since the commencement of the society, have amounted to several thousand dollars. Their highly commendable zeal to extend the kingdom of the Redeemer over the whole world, appears, at the present time, to be increasing rather than diminishing.

About the time of the formation of this society, the Sunday-school was commenced under the most favorable auspices, the superintendant and teachers being pious, devoted and highly respectable persons, and the result has been most salutary and beneficial.

John Bristed, Esq., a gentleman of high literary attainments, who had a few years before, relinquished a lucrative professional business in the city of New York, to devote the remainder of his life more immediately to the service of his God, retired to the pleasant and quiet village of Bristol, from the noise and bustle of that active city, to prosecute his studies in divinity more effectually, in the vicinity and under the service of Bishop Griswold. After his ordination he remained here, and rendered acceptable gratuitous assistance to the Bishop, and supplied his pulpit during his frequent and necessary absences in his Episcopal visitation.

On the Bishop's removal to Salem, the Rev. Mr. Bristed was invited to officiate 'for the time being,' and shortly afterward by the unanimous vote of the Vestry, elected the permanent Rector of the parish, and was instituted in March 1834.

Mr. Bristed commenced his new labors with ability and zeal, and the parish continued as flourishing as formerly, and in the winter of 1830–1, large accessions were made to the communion, and a general and anxious inquiry made after the way of righteousness, and more than one hundred were added to the church, who were soon after confirmed. But it is deeply to be deplored, that after an unusual awakening, when large accessions are made to the church, in some instances, a whole year has afterwards expired with scarce one new communicant appearing. Whether a church is most benefitted, and more persons brought to acknowledge the truth by occasional revivals, or by an uniform and continued augmentation, creates probably doubts in the minds of many truly pious persons, that it would be exceedingly desirous to have removed.

Some years before Bishop Griswold left Bristol, efforts had been

made to establish an Episcopal society in the adjoining and prosperous town of Warren, which were cordially seconded by many of its most respectable inhabitants, and Mr. Bristed continued to render most acceptable aid to that new parish, till the time that the Rev. Mr. Hathaway was settled there. He is also entitled to much praise for his services, in assisting to collect and sustain many new parishes in this state since his ordination.

In 1833, it was ascertained that the church edifice required very considerable repairs, and that it did not well accommodate all who worshipped within its walls. By the active exertions of Mr. Bristed, seconded by most of his congregation, resolutions were adopted to take down the old church, and erect a new one in its place, which was carried into immediate effect, and the next year was completely finished one of the most beautiful and commodious gothic churches in the country, eighty-five feet long, by fifty-four feet wide, covering the long-endeared site on which the two former churches had stood.

The church was consecrated by the Right Rev. Bishop Griswold, on the sixth day of March, 1834, and on the next day a sufficient number of pews were sold to defray the whole cost of the building, (amounting to nineteen thousand dollars) including a basement lecture-room fifty feet square, a large organ, and a fine toned bell.

In 1837, Mr. Bristed's general health in a degree failing, he employed the Rev. Francis Peck to assist him for a number of months, but a situation offering Mr. Peck in the city of Baltimore, which might increase his usefulness, he thought advisable to accept it and remove there.

An addition of a number of respectable families was made to the parish in 1838, in consequence of the dissolution of the society of the Reformed Methodist, a large proportion of them uniting with the church.

Mr. Bristed had always been in the habit when his health would admit, of preaching two sermons on the Sabbath, a lecture in the lecture room on Sunday evening which have been highly acceptable, and the large room always crowded, and on one other evening in the week, by meeting his congregation for social worship. The brethren also continue their prayer and conference meetings.

Mr. Bristed's health continuing feeble, and not adequate to the parochial duties of the parish, the Rev. Thomas F. Fales has been

employed as his assistant, and he is now in that capacity acceptably officiating here.

Mr. Bristed, by collections taken at the monthly concert of prayer-meetings, and his own liberality, constantly supports one student for the ministry, at one of the Episcopal Theological Seminaries.

The list of communicants now numbers two hundred and eighty-seven members; the congregation is respectable, and the largest in the town. Ten poor boys continue to be educated from the Nathaniel Kay fund; the Sunday-school is in a most flourishing condition, with thirty-five teachers, and one hundred and seventy-five scholars, and a sufficient library. The services of the sanctuary are rendered more perfect by a large and well instructed choir of singers.

Thus this church, which commenced with doubtful prospects of success, when there were but two other Episcopal societies in the province, and they in their infancy, having literally pressed through fiery trials, and experienced oppositions, difficulties and depressions which few of our churches have been called to suffer, is now, A. D. 1840, through the infinite goodness and sustaining care of God, one of the most prosperous parishes in the State.

'For his all protecting and sustaining care, the Lord be praised.'

[*Christian Witness.*

## REPORTS

OF THE MISSIONARIES OF RHODE ISLAND TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, TAKEN FROM THE ABSTRACTS OF THEIR ANNIVERSARY PROCEEDINGS.

As the reports of the Missionaries were irregular until the year 1728, we have taken the liberty to precede them by extracting from Humphreys History of the Propagation of the Gospel, the reports from the Rhode Island missionaries up to that time. He says, "The Church-Wardens of Rhode Island, wrote to the Bishop of London, and to the Society, in the year 1702, declaring their early zeal, that though they had not assembled themselves, to worship God after the manner of the Church of England above four years, they had built a handsome church. The society resolved to send a missionary hither, both on account of their being first, and also a numerous people,

settled on a flourishing island. The Rev. Mr. Honyman was appointed in 1704. He discharged the duties of his mission with great diligence. Though the island was full of persons of many persuasions, especially Quakers, the Governor himself being such, yet by his prudent behavior, he gave offence to none, and gained many to the church. He continued there till the year 1708, and then came to England upon his own private affairs, but returned soon to his care again. There were three little towns on the continent, Freetown, Tiverton and Little Compton, which had requested a Missionary of the Society. Mr. Honyman was requested to visit them by turns on week days, till they could be supplied by a minister. Mr. Honyman frequently crossed over to them, and preached to them in a meeting house, which he obtained the use of, and which was commodiously situated in the centre of the three towns. He said, the people at first, very ignorant and rude in religious matters, were yet very grave and attentive at divine worship. He performed this laborious duty several years. In 1712, a missionary was sent to these towns; Mr. Honyman began to have a little more leisure, but he was zealous to promote the work he had engaged in, and set up a lecture, and preached once a fortnight at Portsmouth, a town at the farthest end of the island, and soon found very great encouragement to continue it, without any reward, but an unexpected and surprisingly large audience of people of many persuasions.

About this time he represented also very earnestly to the society the want of a missionary at a town called Providence, about thirty miles distant from Newport, a place very considerable from the number of its inhabitants. Through the want of instruction, the people were become quite rude, and void of all knowledge in religion; yet they were of a good and teachable disposition. He visited this place, and preached to the greatest number of people that he ever had together since he came to America. He writes thus. "There is a great prospect of settling a church here; and if the Society will send a Missionary to a people so much in want, and so desirous of receiving the gospel, perhaps this might prove one of the greatest acts of charity ever done yet." A little while after, he writes thus: "I have preached there again, and the number of people is so increased, that no house there could hold them, so that I was obliged to preach in the open fields. The people are now going

about to get subscriptions to build a church. If the society knew the necessity there is of a missionary here, they would immediately send one, in the meantime, I shall give them all the assistance I can." The society upon this letter appointed in the next year, (1723) the Rev. M. Pigot, missionary there. Besides the faithful discharge of his duty at his own station, Mr. Honyman had been farther instrumental in gathering several congregations at Narragansett, Tiverton, Freetown, and at the above mentioned place, Providence. In the year 1724, accounts came that he had baptized eighty within the two past years, of which nineteen were grown persons, three of them negroes, and two mulattos; and that there were probably belonging to his church at Newport above fifty communicants who lived in that place, exclusive of strangers. The church people grew now too numerous to be accommodated with seats in the old church, and many more offered to join themselves to the church communion. Mr. Honyman proposed to the church members the building of a new church, and subscribing himself thirty pounds, the people concurred, and he soon after obtained a thousand pounds subscription for that purpose; but it was estimated the building would cost twice as much, in that country money.—However, a sufficient sum was raised, and in the year 1726, the church was completed and Mr. Honyman preached in it. The body of the church is 70 feet long and 46 feet wide; it has two tiers of windows, is full of pews, and hath galleries all round to the east end. It is owned by people there, to be the most beautiful timber structure in America The old church is given to the neighboring town of Warwick, who had no church of their own. There are Quakers and two sorts of Baptists in Newport, yet the members of the Church of England increase daily; and though there are not four alive of the first promoters of the church who worship in this place, yet there is now above four times the number of all the first. This last church is generally full. Newport is the chief town on the island; is the place of residence of the Governor; is a good compact town, large enough to make a considerable village in England. Mr. Honyman continues our missionary here, and hath under his care also, Freetown, Tiverton, and Little Compton.

Having just mentioned Providence, where Mr. Honyman had gathered a congregation, and Mr. Piggot was appointed missionary,

it may be proper to give next an account of the mission there. The people as described above, were negligent of all religion, till about the year 1722; the very best were such as called themselves Baptists, or Quakers, but it is feared many were Gortonians or Deists. This township is twenty miles square, and the present number of inhabitants is about 4,000. Out of all these, there was a small number, who in the year 1722, seriously reflecting in that irreligious state wherein they lived, resolved to endeavor to build a church, get a minister, and live like Christians. They began to gather contributions among themselves, they got two hundred and fifty pounds; they solicited their friends about them: they got two hundred pounds from Rhode Island, one hundred pounds from Boston, and twenty from other places. With this sum, and about two hundred pounds more, which they borrowed, they raised on St. Barnabas day, 1722, a timber building for a church, being 60 feet in length, 41 in breadth, and 26 high. The chief contributor was Col. Joseph Whipple, who gave one hundred pounds. The Rev. Mr. Honyman gave ten pounds, and Mr. McSparran, another of the Society's missionaries, gave five pounds. The people live dispersed over this large township; they are industrious, employed chiefly in husbandry and handicraft, though very lately they have begun to enter upon foreign trade and navigation. Mr. Piggot, upon his first coming here, had not much above one hundred attending divine worship; however, the numbers increased, and he baptized in less than two years six grown persons, and the communicants were seventeen. And in the year 1727, he baptized eleven children, three grown persons, and the communicants were forty-four. The reader must remark that this mission is but just begun, and the church members are daily increasing."

"The people of Narragansett made application to the Bishop of London, about the year 1707, for a missionary, and built a church soon after by the voluntary contributions of the inhabitants. It is a timber building, and is commodiously situated for those who generally attend divine service. It is distant from Providence, the nearest church, twenty-seven miles. This county is above thirty miles long, and between twelve and thirteen broad. There are near four thousand inhabitants, including about two hundred negros. Their business is husbandry, and their farms are large, so that the farmers

seem rather graziers. They live at great distances from each other, and improve their lands in breeding horses, cattle, and sheep, and carry the greatest supply of provisions to Boston market.

The people who appeared at first desirous of the Church of England worship, were but few, but they were very earnest in it. In the year 1717, the Society appointed the Rev. Mr. Guy to that place. He arrived there soon after, and entered upon his mission with much zeal. The members of the Church of England received him with tokens of much joy. They presently provided him with a convenient house, and because it was at some distance from the church, they presented him with a horse, and in many other ways shewed marks of their favor. He was very well respected by the people, and several who lived regardless of all religion before he came, began to be constant attendants at divine worship. He resided at Narragansett (otherwise called Kingstown,) and visited by turns the people of Freetown, Tiverton, and Little Compton, and some other places.— This mission was very laborious, the places far distant, and the weather here changing suddenly into severe extremes. Mr. Guy contracted indispositions, and found himself not able to bear the fatigues, and was therefore, upon his request, removed to South Carolina in 1719. The Rev. Mr. Honyman, in the vacancy of this church, visited the people at times and kept them together. The Rev. Mr. McSparran was appointed missionary there in 1720. In the following year he acquainted the Society, that his congregation, though small at first, consisted then of about one hundred and sixty, with twelve Indian and black servants; that he had baptized thirty persons, six of them of a grown age, between eighteen and fifty; the communicants were but twelve. But the next year, the members of the Church of England increased to two hundred and sixty, and he baptized ten grown persons; and in the following year fifteen grown persons desired and received baptism, and all the church people, young and old, amounted to three hundred. Mr. McSparran continues now in this mission."

# ABSTRACTS

## OF THE PROCEEDINGS OF THE SOCIETY.

"On the 2nd of October, 1713, The Rev. Mr. Guy having his character and abilities, upon due examination allowed, was received as the Society's missionary to St. Helen's in South Carolina, with the salary of £50 per annum, and the usual allowance of money and books."

From 1713 to 1714.—"For Marblehead or Narragansett was designed the Rev. Mr. Dudley Bradstreet, a native of the country, and a proselyte of their way by education, grandson of Governor Bradstreet." He died before ordination.

"To the Rev. Mr. H. Wheatley for his intended services at Narragansett, £70 per annum, it being a place well deserving the encouragement of the Society as the former (Marblehead), and calling for it frequently by addresses to his late Majesty, the Lord Bishop of London, the General (Nicholson) signifying the subscribers to be favorers of the Church of England, and desirous of a regular minister to be placed among them."

From 1716 to 1717.—Mr. Guy at Narragansett. Salary £70.

From 1717 to 1718.—The Society resolve to exert themselves to send new missionaries to Narragansett. Mr. Guy not mentioned and not missionary at Narragansett.

Mr. Guy at St. Andrew's parish, South Carolina, 1718 to 1719—he reports.

From 1719 to 1720.—To the Rev. James McSparran, appointed by the Society missionary to Narragansett, in New England, £70 per annum, who is to officiate, as opportunity shall offer, at Bristol, Freetown, Swansey, and Little Compton, where there are many people members of the Church of England, destitute of a minister.

From 1720 to 1721.—The Society have this year supplied the following places with missionaries:

"The Rev. Mr. James Orem, to New Bristol, in New England, with the like salary of £60 per annum, where the people have lately built a church at their own charge, and promised to contribute handsomely towards the maintenance of a missionary."

And the Rev. George Piggot is appointed at Stratford, Connecticut, with the same salary.

Mr. Honyman, missionary at Newport, Rhode Island, reported—that he preaches twice every Sunday, catechises twice a week, and administers sacrament every month, and has baptized in about two years past seventy-three persons, of whom nineteen are adults.

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|---|---|
| Mr. Honyman, | £70 |
| " McSparran, | 70 |
| " Orem, at Bristol, | 60 |
| " Piggot, at Stratford, | 60 |

From February, 1721 to 1722. The society have appointed for South Carolina "the Rev. Mr. Usher, (a gentleman educated at Harvard College in New England, who lately came over for Episcopal ordination) to St. George's, with a salary of fifty pounds."

Messrs. Cutler, Brown, and Johnson, came over for ordination.

The Rev. Mr. Honeyman, minister of Rhode Island, in New England, reports, "That he had been lately to preach at Providence, a town in that colony, to the greatest number of people he ever had together since he came to America; that no house being able to hold them, he was obliged to preach in the fields; that they are getting subscriptions for building a church, and he doubts not but there will be a considerable congregation.

"The Rev. Mr. McSparran, minister at Narragansett, that his congregation consists of about 160, with 12 Indian and black servants; that he has baptized 30 persons, 6 of whom are adults, from the age of 18 to 50, and the rest under that. The number of his communicants is but 12, but has great hopes that it will be doubled in a short time."

The Rev. Mr. Orem, minister at Bristol, that the church there is almost finished, the inhabitants having spared no pains to carry on the work, having already expended £1500, and some hundreds more will be required to complete the building; that there is a very numerous assembly that attends the worship of the church every Lord's day, and join in the services with the greatest gravity and decency imaginable, many of whom, before his coming, were strangers to the liturgy of the Church of England.

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|---|---|
| Mr. Honyman, | £70 |
| " McSparran, | 70 |
| " Orem, | 60 |

From 1722 to 1723.—Mr. Piggot removed to Providence from Stratford, and Samuel Johnson appointed in his room at Stratford, where the people have raised subscriptions to build a church, and where there is a prospect of a very numerous congregation.

To Bristol, the Rev. Mr. John Usher, with a like salary, on the Rev. Mr. Orem's removal to New York.

The Rev. Mr. Honyman, "that within two years past he hath baptized 82, of which 19 were adults, 3 of them negros, 2 Indians, and 2 mulatos; that there are properly belonging to that church above 50 communicants, that live in that place, exclusive of strangers; that the people growing too numerous for the church, and others offering to join them if they could be accommodated with room, he proposed the building of a new church, and has obtained near £1000 subscriptions for that purpose, though it is supposed the building will cost twice that money; that the materials are getting ready, and the workmen will begin upon them in the spring."

From the Rev. Mr. McSparran, minister at Narragansett: "That he has baptized there the last year 7 adult persons, one a mulatto woman, and 6 children; and at Bristol, 3 adults and 5 children; that the number of those who profess themselves of the church of England is about 260, and that he has had 3 new communicants in the last year, and has so far prevailed as to have several children, during Lent season, come to the church every Sunday and publicly repeat the church catechism, which they performed with decency and distinctness; that the people are wonderfully enamored with that method of training up children."

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|---|---|
| Mr. Honyman, | £70 |
| " McSparran, | 70 |
| " Piggot, | 60 |
| " Usher, | 60 |

From 1723 to 1724.—From the Rev. Mr. Usher: "That the number of those who profess themselves of the Church of England are 45 families; that he has baptized 6 adults, and that the number of communicants are 23."

From the Rev. Mr. McSparran: "That he has baptized 6 adult per-

sons last year, one of which is an Indian woman, and several children, and had four new communicants; that there are about 200 Indians and negroes, 20 of which constantly come to church."

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|---|---|
| Mr. Honyman, | £70 |
| " McSparran, | 70 |
| " Usher, | 60 |
| " Piggot, | 60 |

From 1724 to 1725.—From the Rev. Mr. Honyman: "That his congregation has very much increased; that they are now building a large new church; that in the year 1724, he baptized 43, among which were 8 adults, 6 of them negros and Indians, and one Indian child."

From the Rev. Mr. Piggot: "That his congregation is generally 100, though the greater part not of that town; that he has baptized 6 adults, and the number of his communicants are 17."

From the Rev. Mr. Usher: "That he has baptized 5 adult persons, and admitted 7 to the communion, and that the number of actual communicants is 30."

Salaries, same.

From 1725 to 1726.—From the Rev. Mr. Honyman: "Acquainting that the new church there is nigh finished, and will be ready for the Society's present as soon as it can be sent, (which present is a plain purple communion cloth, pulpit cloth, and cushion,) and that the people had given the old church, with all its furniture, to a neighboring place, where they conceive it will be of great use."

Salaries, same. No other reports from Missionaries this year.

From 1726 to 1727.—From Mr. Honyman: "That their new church is now finished and in a flourishing condition, and increases daily; that he has often visited Freetown, Little Compton, and Tiverton, and preached there on week days, in a meeting-house belonging to the Independents, of which they allowed him the use, where the people are very attentive to his sermons and desire the Society's compassion; that he preaches twice every Sunday in his own church, administers the sacrament every month; observes all fasts and festivals; has prayers twice a week in Lent, and publicly catechises the children."

From the Rev. Mr. Piggot: "That he has baptized, from July 1726

to July 1727, 3 adults and 11 infants, admitted 9 to the sacrament, and that the whole number of his communicants is 44."

No other reports this year. Salaries the same.

From 1727 to 1728.—From the Rev. Mr. Piggot, late minister at Providence: "That during the time of his four years' ministry among them he baptized 16 adults, besides infants, and had 44 communicants; and that there is a large congregation at Marblehead, where he now officiates."

From the Rev. Mr. Honyman, minister at Newport: "That his church there is in a flourishing condition, and that upon week days he observes stated lectures in the adjacent places of Tiverton, Freetown, and Little Compton, which are commonly attended by considerable numbers of people. He lately preached at Providence to a large congregation, and administered both sacraments to several persons."

1729. Mr. Honyman, missionary at Rhode Island, £70
Mr. McSparran, missionary at Narragansett, . . 70
Rev. Arthur Brown appointed missionary to Providence, 60

Accounts have been received from the Rev. Mr. Honyman, minister at Newport, in Rhode Island, that his church is in a flourishing condition, and that within the last two years he has baptized eighty-eight, fourteen of which are adults.

From 1729 to 1730.—"The Rev. Mr. Usher, of Bristol, writes, that his congregation has so much increased that there is scarce room in the church to hold them, and therefore intends to build a gallery soon, for their better accommodation. In the same letter he gives a brief account of the progress he hath made in his mission since his appointment, in these words: "Since my first settlement in Bristol to this time, which is just seven years, I have baptized 121, twelve of which I baptized at Rehoboth and Barrington, at which places I have preached several times—of the number twenty-two were adults, and three adult Indians. I have had sundry negros make application for baptism, that were able to render a very good account of the hope that was in them, and their practices were generally agreeable to the principles of the christian religion. But I am not permitted to comply with their request and my own duty, being forbid by their masters, notwithstanding they have the Bishop of London's letter, and the late Bishop of St. Asaph's sermon to that pur-

pose, to which I have added my own endeavors, both from the pulpit and in private conversation, to persuade them to comply therewith.

The Rev. Mr. Honyman, at Rhode Island, and Mr. McSparran, at Narragansett, have each of them wrote to the Society, that their congregations were in a flourishing condition.

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| Mr. Honyman, at Newport, | £70 |
| " McSparran, at Narragansett, | 70 |
| " Browne, at Providence, | 60 |
| " Usher, at Bristol, | 60 |

1731. The Rev. Mr. McSparran, missionary at Narragansett, writes, that he proceeds with good success on the labors in the duties of his mission; that besides children, he hath lately baptized one adult and a negro; that it is his common practice to expound the church catechism to children one Sunday in each month, in the hearing of the congregation, to the great improvement of the elder people, as well as the children.

The Rev. Mr. Honyman, missionary at Newport, writes, that the church under his care is in a growing state; that in less time than the two last years he had baptized eighty-four, sixteen of whom were adults. He also constantly observes his stated lectures at Tiverton, where he hath often a considerable audience, and assures he will exert himself to the utmost in the discharge of every branch of his duty.

Salaries the same.

1732. The Rev. Mr. Honyman, an ancient missionary at Newport, in a letter dated Sept. 20, 1732, acquaints thus: "I take the pleasure of telling you this known truth, that betwixt New York and Boston, the distance of three hundred miles, and wherein are many missions, there is not a congregation in the way of the church of England that can pretend to compare with mine, or equal it in any respect; nor does my church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to our church, so that our present appearance is entirely owing to God's blessing upon my endeavors."

1733. The Rev. Mr. Arthur Brown, missionary at Providence, in his letter dated Sept. 29, 1733, acquaints: "That upon his first coming to the mission of Providence, he found the number of per-

sons attending divine service was small, and the communicants only 27; but that now there is a great alteration, for the communicants amount to 46, and his congregation seldom less than a hundred in number; and he hath baptized 14 adults and 54 infants."

1734. The Rev. Mr. Honyman, missionary at Newport, in his letter dated Nov. 27, 1734, acquaints the Society, that his church continues in a flourishing condition, so that there is none in those parts to be compared to it. Last summer, he went to preach at Tiverton in excessive hot weather, which occasioned him a violent and dangerous fit of sickness; but notwithstanding that, as long as he was able, he performed his duty in the church, so that his people were not without public worship during the whole sickness, except one Sunday, and that, through God's blessing, he is perfectly recovered. He says, Barclay's Apology for the Quakers hath been lately reprinted there, and therefore thinks a number of Keith's Answer to that book, might be distributed with great advantage among the people of those parts, and he could also dispose to very good purpose, among many whose wants require them, a number of Bibles, Common Prayer Books, Bishop Beveridge's Thoughts on Religion, Whole Duty of Man, and other tracts.

The Society last year appointed the Rev. Mr. Punderson to be Itinerant Missionary in New England.

1735. The Rev. Mr. Honyman, missionary at Newport, writes an account, that the church increases in those parts; that his own labors are attended with success; that since his last letters he hath baptized 90, whereof 7 are adults, 1 Indian, and 3 negros.

1736–7. No report. Salaries the same.

1738–9. The Rev. Mr. Honyman, of Newport, senior missionary of the Society, acquaints them by letter, dated July 6, 1737, that he had been very much weakened by a long indisposition, but he had not omitted his duty in preaching twice every Sunday; in observing every festival; in reading prayers and catechising twice a week in Lent; and he may affirm with great truth, that his congregation is the largest and most flourishing of any in those parts. And by a letter dated the 8th of November, 1737, he writes that he had baptized ninety persons that year, of whom fifteen of them were of riper years, two of them negros, and two Indians; that he found his work growing on his hands as he grew in years, but he would go

on with the divine assistance, to promote to the utmost of his endeavors, the interest of religion, according to the designs and expectations of the venerable society.

The Rev. Mr. McSparran, minister at Narragansett and Warwick, writes, Sept. 21, 1738, that he had baptized twenty-eight persons, of whom ten were adults, the last half year, and one of them the lady of Mr. Abraham Francis, a person of some consideration at Warwick, and he since hath received her to the communion.

The Rev. Mr. Usher, at Bristol, writes, Sept. 22, 1738, that in obedience to the orders of the venerable Society, he sends a true and faithful account of the spiritual state of his parish. There are in it one hundred and fifty families, reckoning about four to a family, and fifty of these families are of his congregation, and he hath fifty communicants,—and he hath baptized one person of full age, besides several children, the last half year. The other hundred families consists of dissenters of various names.

George Taylor, of Providence, writes, Oct. 18, 1737, that he teaches twenty-three white and two black children, and catechises them on Wednesdays and Saturdays, explains to them the principles of religion, which they have learned by heart; this, with Mr. Taylor's good life and conversation, comes attested by Dr. McSparran.

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| 1739–40. | Mr. Honyman, missionary at Rhode Island, | £70 |
| | " Checkley, missionary at Providence, | 60 |
| | " Usher, missionary at New Bristol, | 60 |
| | " McSparran, missionary at Narragansett, | 60 |
| | " Taylor, school-master at Providence, | 10 |

The Rev. Mr. Honyman, of Rhode Island, senior missionary of the Society, acquaints them by a letter dated the 27th of September, 1738, "that it had pleased God to visit him with a chronical distemper, which had for several months disabled him from public service, but he had taken all due care to have his church regularly supplied by the Rev. Mr. Watts, late the Society's school-master at Annapolis Royal, and now settled in his neighborhood at Bristol. But the charge of this, and his long illness, had laid so heavy upon him, that he was obliged to become a petitioner to the Society for their kind assistance, which he humbly hoped would not be denied to him who hath been more than thirty years in their service at Rhode Island, and made it his constant endeavor to behave himself worthily, and not without

some success, his church being the largest in those parts, and yet not sufficient to contain his congregation. The Society, out of regard to Mr. Honyman's long and faithful services, and his pressing circumstances, hath given him a gratuity of twenty pounds, for which, by a letter of 7th of August, 1739, Mr. Honyman returned his most hearty thanks, and wrote, that he had been for some months back into his desk and pulpit again, and since his illness had baptized fifty persons, four of whom were adults, and two of them negroes; and he concludes, that he is determined to spend the remainder of his days in the service of that church, and will endeavor, through the divine assistance, to deserve the favors of the venerable Society.

The members of the Church of England in the town of Providence, by a memorial dated the 4th of May, 1739, return their most unfeigned thanks to the venerable Society for reviving the mission among them, by the appointment of the Rev. Mr. Checkley, to officiate to them, than whom, no man, they say, was more desired, and they do not doubt but that he will answer the expectation of all good men concerning him. And Mr. Checkley, by a letter dated Nov. 1st, 1739, acquaints the Society, that his congregation received him with joy, and that as the most steady application to his duty is required, he can with truth affirm, that he hath not been absent one Sunday since his arrival, and hath baptized thirteen persons, one of them a woman sick in bed, and is preparing some Indians and negroes for that sacrament; but at the desire of the Rev. Mr. Commissary Price, he hath sometimes performed divine service and preached on a Wednesday at Taunton, twenty miles distant from Providence, where the congregation consists of more than three hundred persons, many of whom were never before in any Christian church; and he requests a large Common Prayer Book for the church of Providence, and some small ones for the use of the poor. The Society hath sent him a folio Common Prayer Book for the church, and two dozen small ones for the use of the poor at Providence. Mr. Checkley likewise certifies to the good behavior of Mr. Taylor, the Society's school-master at Providence, and that the number of scholars is twenty-nine.

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| 1740–1. | Mr. Honyman, missionary at Rhode Island, | £70 |
| | " Usher, missionary at New Bristol, | 60 |
| | " McSparran, missionary at Narragansett, | 70 |

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| Mr. McSparran, for officiating at Warwick, | £30 |
| " Checkley, missionary at Providence, | 60 |
| " Taylor, school-master at Providence, | 10 |

The Rev. Mr. Honyman, of Rhode Island, the senior missionary of the Society, writes by a letter dated March 10th, 1739, that he had nothing extraordinary with which to acquaint the Society, and therefore he must repeat, what he hopes he shall be in a capacity of repeating as long as he lives, that his church is in a very flourishing condition.

The Rev. Dr. McSparran, missionary at Narragansett and Warwick, acquaints the Society, by a letter dated October the 1st, 1740, that he continues to discharge his parochial duties at both his churches with diligence and fidelity, well knowing that he is to give an account of his ministry, not only to the board of the Society, but also to a much higher tribunal. He blesses God that he hath reason to think that he doth not labor in vain, but that both the knowledge and practice of Christianity increase and gain ground in his parish; he had received lately six new communicants, and baptized three well-instructed serious adults, of whom two he had already admitted to the sacrament of the Lord's Supper, and should soon admit the third, through God's blessing.

The Rev. Mr. Usher, missionary at Bristol, writes by a letter dated July 13th, 1740, that he hath lately baptized two adults, after full instruction, the one a white, and the other a black; and that he hath one remarkable convert from drunkenness whom God hath been pleased to pluck like a brand out of the fire, when through that filthy vice he was fallen into it: and upon this accident he had taken some pains with him, who thus awakened to a sense of his sins, hath been for two years an example of sobriety and virtue. The number of Mr. Usher's communicants is forty-eight, and he is now preparing three white and one black adult for the holy sacrament of baptism.

The Rev. Mr. Checkley, missionary at Providence, in New England, by a letter dated November 6th, 1740, complains of his being hardly beset by several Romish missionaries, and particularly by one in the shape of a Baptist teacher, but that he was at last gone away, and notwithstanding all their pains his congregation increased. He hath been visited by some of his old Indian acquaintances from distant places, and they have promised to send their children to him

for instruction; and he hath himself visited the neighboring Indians and performed divine service, and baptized three children, at the distance of fifty miles from Providence, without having been absent one Sunday from his church. He hath baptized within the year twenty-six persons, one a mulatto, and two negro boys, and four white adults, two of them a man and his wife, whose behavior at the font much moved and edified the congregation; and they received with great devotion the sacrament of the Lord's Supper on the Sunday following, and have been constant communicants from that time.

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| 1741–2. | Mr. Honyman, missionary at Rhode Island, | £70 |
| | " Usher, missionary at New Bristol, | 60 |
| | " Checkley, missionary at Providence, | 60 |
| | " McSparran, missionary at Narragansett, | 70 |
| | " " for officiating at Warwick, | 30 |
| | " Taylor, school-master at Providence, | 10 |

The Rev. Dr. McSparran, missionary at Narragansett and Warwick, acquaints the Society, by a letter dated May 4th, 1741, that he had baptized seventeen children and three adults, bred in Quakerism, who, together with four other persons of competent knowledge and of a good life, had increased the number of his communicants to forty-eight persons; and that he continues his usual visits to Warwick, and doth duty there twice in a month, when health and weather permit, and sometimes in several distant corners of Narragansett. He thanks God that religion gains ground both among white and black people; and he intends to devote Sunday mornings early for a catechetical lecture to the negroes, as he doth the interval between prayers and sermon, once a month, for catechising the white children. And by a second letter, dated Sept. 22nd, 1741, the Doctor writes, that he had baptized four children and one Indian adult, and admitted two new members to the communion; and he had begun the catechetical lecture for the negroes, and spends one hour immediately preceding divine service, in catechising and instructing these poor wretches, who, for the most part, are extremely ignorant; and whether from the novelty of the thing, or, as he hopes from a better motive, more than fifty slaves give their attendance. He writes further, that in the middle of the arm of the sea, which divides Rhode Island from the Narragansett shore, lies an island called Connanicut, about eight or nine miles long, and two wide, containing about four

or five hundred inhabitants, who had never had Christianity preached to them in any other shape than Quakerism, until he preached to them on the 4th of August and 9th of September last, upon express invitation from them; and the appearance of doing some good among them is so promising, that he is determined to visit them once a month. The Society, well pleased with the foregoing accounts, hath sent the Doctor a folio Bible and Common Prayer Book, and some small tracts proper to promote true religion.

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| 1742–3. | Mr. Honyman, missionary at Rhode Island, | £70 |
| | " Usher, missionary at New Bristol, | 60 |
| | " Checkley, missionary at Providence, | 60 |
| | " McSparran, missionary at Narragansett, | 70 |
| | " " for officiating at Warwick, | 30 |
| | " Taylor, school-master at Providence, | 10 |

By letters from Rhode Island government, we are informed likewise, that the church continues to flourish at Newport under the care of the Rev. Mr. Honyman, and at Narragansett, under the care of the Rev. Dr. McSparran, where seventy negroes and Indians attend on it in public, whom the Doctor frequently catechises and instructs for an hour before divine service begins; and by him the people of Connanicut, mentioned in the abstract of last year, return their thanks to the Society for a folio Bible and Common Prayer Book for the public, and the pious tracts sent them for their private use; and purpose the building of a church for the more decent celebration of divine worship.

1743–4. The Rev. Mr. Honyman, of Newport, by his letter of June 13th, 1743, blesses God that his church is in a very flourishing and improving condition; there are in it a very large proportion of white people and an hundred negroes, who constantly attend the public worship of God. Mr. Honyman hath eighty regular communicants, and he hath baptized within the preceding two years one hundred and fifteen persons, of whom twenty were adults, and seven were negros—while seventy negroes and Indians, with a large congregation of our own people, fill the neighboring church of Narragansett, under the care and administration of the Rev. Dr. McSparran.

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| Salaries.— | Mr. Honyman, . . . | £70 |
| | " McSparran, . . . | 70 |

Mr. McSparran, for officiating at Warwick, £30
" Usher, . . . 60
" Checkley, . . . . 60
" Taylor, school-master at Providence, 10

1744. Mr. Honyman, missionary at Rhode Island, £70
" Usher, missionary at New Bristol, 60
" Checkley, missionary at Providence, 60
" McSparran, missionary at Narragansett, 70
" " for officiating at Warwick, 30
" Taylor, school-master at Providence, 10

The Rev. Mr. Checkley, missionary at Providence, says, that notwithstanding all opposition, the church increases and is likely to increase; that he found a greater number of people in the woods than he could have imagined, destitute of all religion, and as living without God in the world; and he had likewise visited the Indians upon Quinebaug river, and was in hopes of doing some good among them.

1745. Mr. Honyman, missionary at Rhode Island, £70
" Usher, missionary at New Bristol, 60
" Checkley, missionary at Providence, 60
" McSparran, missionary at Narragansett, 70
" " for officiating at Warwick, 30
" Taylor, school-master at Providence, 10

The church at Rhode Island, under the care of the Rev. Mr. Honyman, remains in its usual flourishing state; while in Bristol, several families have conformed, and many others frequent that church, whom the Rev. Mr. Usher, the Society's missionary there, has good hopes will become worthy members thereof.

1746. Mr. Honyman, missionary at Rhode Island, £70
" Usher, missionary at New Bristol, 60
" Checkley, missionary at Providence, 60
" McSparran, missionary at Narragansett, 70
" " for officiating at Warwick, 30
" Taylor, school-master at Providence. 10

The Rev. Mr. Honyman, the Society's missionary, and the churchwardens and vestry of the church of Newport, in Rhode Island, by their letter dated August 2nd, 1746, petition the Society to send them over a proper person episcopally ordained, to take on him the office of a school-master to teach grammar and the mathematics, pursuant

to the will of the late worthy Mr. Nathaniel Kay, who bequeathed an house and lands to the value of about twenty-five pounds sterling per annum, in trust to them for that purpose. And that the Society would be graciously pleased to appoint such person catechist to their church, under the direction of Mr. Honyman, and to be assistant to him in the care of that very numerous congregation. To this the Society, out of regard to the advanced years of Mr. Honyman, (who hath been more than forty years their faithful and diligent missionary there,) have consented; and they have given him directions to consult the Rev. Dr. Johnson, of Stratford, and to choose out of the young gentlemen educated at New Haven, whom, upon their own request, Dr. Johnson hath recommended for employment to the Society, a fit person for these offices; and to send him over to England for holy orders, of which, if he shall be found worthy, the Society, after his ordination, will appoint him catechist and assistant to Mr. Honyman, in the care of his very large and increasing congregation, not of whites alone, but of blacks also; no less than twelve of the latter sort having been admitted members of it, by the holy sacrament of baptism, within twelve months.

The Rev. Mr. Usher, the Society's missionary at Bristol, by his letter dated April 2nd, 1746, writes: That besides reading and preaching twice every Sunday, and regularly administering the holy sacraments, and observing all the feasts and fasts of the church in his own parish, he officiates also at Taunton, Swansey, and other places, as opportunity offers and occasion requires; and that several who were dissenters had become conformists: to which is added the pleasure of his having about thirty negroes and Indians of his congregation, most of whom join in the church service very devoutly, and three of them are communicants.

1747. "The Rev. Mr. Honyman continues his usual diligence in his mission at Newport, in Rhode Island—it appearing by his letter of May 14th, 1747, that he had baptized eighty-three persons, eleven of whom were adults, and properly instructed, sixteen negroes and two Indians."

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| 1748. | Mr. Honyman, missionary at Rhode Island, | £70 |
| | " Leaming, catechist at Newport in R. Island, | 10 |
| | " Usher, missionary at New Bristol, | 60 |
| | " McSparran, missionary at Narragansett, | 70 |

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| | Mr. McSparran, for officiating at Warwick, | £30 |
| | " Checkley, missionary at Providence, | 60 |
| | " Taylor, school-master in Providence, | 10 |
| 1749. | Mr. Checkley, missionary at Providence, | £60 |
| | " Taylor, school-master at Providence, | 10 |
| | " Honyman, missionary at Newport in R. I. | 70 |
| | " Leaming, catechist at do | 10 |
| | " McSparran, missionary at Narragansett, | 70 |
| | " " for officiating at Warwick, | 30 |
| | " Usher, missionary at Bristol, | 60 |
| 1750. | Mr. Checkley, missionary at Providence, | £60 |
| | " Taylor, school-master at do. | 10 |
| | " Usher, missionary at Bristol, | 60 |
| | " Leaming, chatechist at Newport in R. I. | 10 |
| | " McSparran, missionary at Narragansett, | 70 |
| | " " for officiating at Warwick, | 30 |

The church of Newport, in Rhode Island, hath sustained a very great loss by the death of their late worthy pastor, Mr. James Honyman, who departed this life there on the 2nd of July last, after a life well spent in promoting true religion and virtue, to a very advanced age; he having been upwards of forty years in the service of the Society, and by their support done great service to the cause of religion, of which the church gathered at Newport by his pious labors is a very good, and it is to be hoped, by their perseverance in the paths of righteousness and truth, will prove a lasting monument.

1751. No sermon or abstract this year.

1752. The Society, at the earnest request of the church at Newport, hath consented to the removal of the worthy Mr. Beach, their missionary at the church at Newtown, to that numerous congregation; and they will endeavor to provide the church at Newtown with a worthy successor, as soon as they shall be informed of Mr. Beach's removal thence.

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| Salaries.— | Mr. Checkley, missionary at Providence, | £60 |
| | " Taylor, school-master at do. | 10 |
| | " Usher, missionary at Bristol, | 60 |
| | " McSparran, missionary at Narragransett, | 70 |
| | " " for officiating at Warwick, | 30 |
| | " Beach, | 50 |

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| | Mr. Leaming, catechist at Newport, | £20 |
| 1753. | Mr. Checkley, missionary at Providence, | 60 |
| | " Taylor, school-master at do. | 10 |
| | " Beach, missionary at Newport in R. I. | 50 |
| | " Leaming, catechist at do | 20 |
| | " McSparran, missionary at Narragansett, | 70 |
| | " " for officiating at Warwick, | 30 |
| | " Usher, missionary at Bristol, | 60 |
| 1754. | Mr. Checkley, missionary at Providence, | £70 |
| | " Taylor, school-master at do. | 10 |
| | " Usher, missionary at Bristol, | 60 |
| | " McSparran, missionary at Narragansett, | 70 |
| | " " for officiating at Warwick, | 30 |
| | " Pollen, missionary at Newport in R. I. | 50 |
| | " Leaming, catechist at do. | 20 |

The Rev. Mr. Beach, the Society's missionary at Newtown and Reading, in Connecticut, having declined, through want of health, to accept of the great care of the church at Newport, in Rhode Island, which at the earnest request of the inhabitants thereof, had been offered to him, the Society hath appointed the Rev. Mr. Pollen, M. A., late curate of St. Autholin's church in London, but then curate of the Episcopal church of Glasgow, to that mission, upon his own request; and it is hoped that he is by this time safely arrived, and to good purpose employed in the duties of his holy function there.

The Rev. Mr. Usher, the Society's missionary at Bristol, in New England, observes, in his letter of this year to the Society, that he hath been employed above thirty years in their service, and continues to do his duty, though in an imperfect state of health; and hath the pleasure to officiate to a full congregration of sober, industrious persons, who perform the service of the church in as regular order as any church whatsoever, there being none among them but can read, except some few negroes; and he thanks God he lives upon a good footing with the dissenters, as well as with the members of his own congregation. And he had lately received into the church three adults, bred among the Anabaptists, and was preparing four more for the holy sacrament of baptism—and when that these four should be baptized, there would remain but part of two families unbaptized in his whole congregation.

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| 1755. | Mr. Pollen, missionary at Newport in R. Island, | £50 |
| | " Leaming, catechist at do. | 20 |
| | " Usher, missionary at Bristol, | 60 |
| | " McSparran, missionary at Narragansett, | 70 |
| | " " for officiating at Warwick, | 30 |
| | " John Graves, missionary at Providence, | 58 |
| | " Taylor, school-master at do. | 10 |

By a letter of thanks to the Society, from the church-wardens and vestry of the church of Newport, in Rhode Island, bearing date the 28th of May, 1754, for the appointment of the Rev. Mr. Pollen to that mission, (as mentioned in the abstract of the Society's proceedings in the year 1753,) it appears that Mr. Pollen arrived safe there in the beginning of that month, and was very acceptable to them; not only from his general good character, but also from his good behavior and abilities in his pastoral duties, as far as they had yet experienced them; and they made no doubt but he would answer the pious and charitable design of the Society in sending him to them. And Mr. Pollen, by his letter of June the 7th, 1754, gives an account of his kind reception, and that he hath great hopes of propagating the true Christian faith, and doing much good among them, towards which, he promises his best endeavors shall not be wanting. The church of Providence, in Providence Plantation, having become vacant by the death of the Rev. Mr. Checkley, and the church-wardens and vestry of that church having very earnestly petitioned the Society to supply that loss by the appointment of a new missionary the Society hath thought it proper to appoint the Rev. Mr. John Graves, Vicar of Chaplain in Yorkshire, in the Diocese of Chester, a most pious and worthy clergyman, brother to the Rev. Mr. Mathew Graves, the Society's worthy missionary at New London, in the Colony of Connecticut, and animated with the same holy zeal to propagate the Gospel in foreign parts, to be their missionary to the church of Providence; and it is to be hoped Mr. John Graves, he having before his departure resigned the vicarage of Chaplain, is happily arrived at that mission.

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| 1756. | Mr. Pollen, missionary at Newport in R. Island, | £50 |
| | " Leaming, catechist at do. | 20 |
| | " Usher, missionary at Bristol, | 60 |

Mr. McSparran, missionary at Narragansett, £70
" " for officiating at Warwick, 30
" John Graves, missionary at Providence, 60
" Taylor, school-master at do. 10

Mr. Pollen, and all the other worthy missionaries, send favorable accounts.

1757. Mr. Pollen, missionary at Newport R. Island, £50
" Leaming, catechist at do. 20
" Usher, missionary at Bristol, 60
" McSparran, missionary at Narragansett, 70
" " for officiating at Warwick, 30
" John Graves, missionary at Providence, 50
" Taylor, school-master at do. 10

The Rev. Mr. John Graves, the Society's missionary in the church of Providence, appears to be most acceptable to that congregation, which, by their letter of June 14th, 1756, humbly thanks the Society for their goodness in sending so very worthy a person to administer to them, whose behavior makes him to be beloved by all, and their church is crowded; and they humbly hope that God will make him instrumental in stirring them heartily to their duty. And he labors much therein, administering the holy communion, and preaching both morning and afternoon, and catechising the children, not only at Providence, but at Taunton also, where he monthly officiates.

1758. Mr. Pollen, missionary at Newport in R. Island, £70
" Leaming, catechist at do. 20
" Usher, missionary at Bristol, 60
" McSparran, missionary at Narragansett, 70
" " for officiating at Warwick, 30
" John Graves, missionary at Providence, 50
" Taylor, school-master at do. 10

1759. Mr. Pollen, missionary at Newport in R. Island, £50
" Fayerweather, missionary at Narragansett, 50
" Usher missionary at Bristol, 60
" John Graves, missionary at Providence, 50
" Taylor, school-master at do. 10

The Rev. Dr. McSparran, the Society's missionary at Narragansett, died there on the 1st of December, 1757, and by his last will, dated May 23, 1753, he hath given a convenient spot of ground for

a church and burying place, on the north-west corner of his land, to build a church upon, if need should hereafter so require. He likewise, after his wife's decease, hath bequeathed his farm in that parish, as a convenient dwelling-house, to such Bishop of the Church of England and his successors, forever, as shall be regularly sent, and set over that part of his Majesty's plantations where the said farm lies, with this proviso: that at least the three first Bishops in direct succession, be born or educated in Great Britain or Ireland;—also, that the said Bishop be sent at farthest within seven years after his wife's decease, (she died in England, of the small pox, in the year 1755.) And to supply the loss of Dr. McSparran to his congregation, the Society hath appointed the Rev. Mr. Fayerweather, a native of New England, of so very good a character, and so well recommended when he came to England for holy orders in the year 1756, that the University of Oxford was pleased to honor him with the degree of Master of Arts, to succeed Dr. McSparran as their missionary to the church of Narragansett.

| | | |
|---|---|---|
| 1760. | Mr. Pollen, missionary at Newport in R. Island, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " Taylor, school-master at do. | 10 |
| 1761. | Mr. Browne, missionary at Newport in R. Island, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " Taylor, school-master at do. | 10 |

The Rev. Mr. Pollen, late the Society's missionary to the church of Newport, in Rhode Island, by a letter dated there July the 10th, 1760, acquainted the Society, that he had received an invitation to a parish in Jamaica, and he hoped the Society would not take amiss his acceptance of it, as he should always retain the utmost veneration for them; and, whether in or out of their service, gladly embrace every opportunity of promoting it; that he was pressed immediately to embark for Jamaica, but he would stay and officiate in Newport till the beginning of the winter. And the church of Newport entreat the Society by a petition, dated September 23, 1760, to grant them another missionary in the room of Mr. Pollen, then about

to leave them; and they take the liberty to mention Mr. Marmaduke Browne, the Society's itinerant missionary in New Hampshire, as a clergyman of a very good character, who had lately officiated to them to the great satisfaction of the congregation, and they hoped to be quite happy under his pastoral care, would the Society be so good as to appoint him to that mission. This the Society have granted, Mr. Marmaduke Browne joining in the request, together with his father, the Society's missionary at Portsmouth, in New Hampshire.

| | | |
|---|---|---|
| 1762. | Mr. Browne, missionary at Newport in R. Island, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " Taylor, school-master at do. | 10 |

The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, by his letter dated Dec. 1st, 1760, which was laid before the Board April 17th, 1761, acquaints the Society, that after officiating a few Sundays in the parish church of St. Paul in his new mission, he had the misfortune of spraining his right ancle, which till that time had confined him in great pain, but promises upon his recovery, to be diligent in the Society's service and obey their injunctions, and to exert himself to the utmost of his strength and capacity, to the honor of God and the propagation of the Gospel of our Great Redeemer. By another letter, dated March 20, 1761, we learn, that he is so far restored as to go out again, and promises to do his utmost to redeem the lost time. He complains that Quakers, Baptists, Fanatics, Ranters, Deists, and Infidels, swarm in that part of the world. But in another letter, dated August 1st, 1761, writes, that his own flock, to his unspeakable comfort, increase in number, and, as he judges by their fruits, grow in the grace and virtues of the Christian life. He adds, that many good books are wanted in the Narragansett county, for the suppressing of Deism, Infidelity, and Quakerism, which, if sent to his care and disposal, he promises shall be distributed in a manner beneficial to his own people, and to those who dissent from our establishment. Which request the Society have complied with; and besides Bibles, Common Prayer Books, and many pious small tracts, have sent twelve copies of West on the Resurrection, and Littleton on the Conversion of St. Paul, and twelve of Leslie's short and easy method with the Deists.

The Rev. Mr. John Graves, the Society's missionary at Providence, in a letter dated May 5th, 1761, writes, that his constant communicants are almost double, and his stated hearers more than proportionally increased, with persons who practice as well as profess religion. As to his particular charge he never leaves it, except when he visits his relations, spring and fall, at New London. He has kept together the three last years the little church of Warwick, ten miles from Providence, and given them constant attendance, preaching, administering the Lord's Supper; taking into the church both infants and adults; catechising their children, visiting their sick, and burying their dead. For this extraordinary attendance on the church of Warwick, the Society have ordered Mr. John Graves a gratuity.

| | | |
|---|---|---|
| 1763. | Mr. Browne, missionary at Newport in R. Island, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |

The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, in his letter dated August 10, 1762, writes, that he has his dwelling in the midst of persons who take too many occasions of expressing great bitterness against the church of England. Thus situated, he finds it best to be mild and gentle, peaceable and forbearing, which the Society earnestly recommends to him and all their missionaries. In consequence of this behavior, Mr. Fayerweather says, several have lately conformed to the church from the Anabaptists and other persuasions. He has baptized five adults and eight infants within the year. In this part of America he finds immersion preferred, among persons in adult years, to sprinkling—and whenever it is required, administers it in that way, as the church directs. When he first opened his mission his congregation consisted of a very small number, but is since enlarged, and in the summer season appears numerous. His communicants have increased from twelve to twenty and upwards; and with those from Warwick, where he frequently officiates, and where there is a great appearance of piety and seriousness, make upwards of thirty-five.

The Society have received a petition from the Church of War-

wick, dated June 17, 1762, praying that they may have the benefit of Mr. Fayerweather's ministry, and that of Mr. John Graves, of Providence, who has been exceeding kind to them.

The Rev. Mr. John Graves, the Society's missionary at Providence, in a letter dated July 13, 1762, writes, that he should have seconded the church of Warwick's petition, but that he would avoid every thing that looks like covetousness in things sacred; however, thinks it his duty to observe that, till that people enjoy the blessing of a resident minister, they cannot hope to reap the same advantages by being annexed to any other mission, as to that of Providence.—They lie within ten miles of Providence, and twenty from the nearest other Episcepal minister, and therefore, often partake of the word and sacraments of this church, from whence arises a spiritual friendship and union between them. But if the Society can more effectually provide for the spiritual welfare of that people, he is far from desiring the additional and awful charge.

The Society, taking the case of the church of Warwick into their consideration, have agreed to desire Mr. John Graves to officiate at the church of Warwick once a month on Sundays, and as often as he can conveniently on week days, and to make an addition of fifteen pounds to his salary for his services at Warwick.

| | | |
|---|---|---|
| 1764. | Mr. Browne, missionary at Newport, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |

The Rev. Mr. Marmaduke Browne, the Society's missionary at Newport, in the colony of Rhode Island, in his letter dated January 9th, 1763, with pleasure informs the Society, that his mission is in so flourishing a way, that several gentlemen have come to a resolution to enlarge the church very considerably, at the expense of at least five hundred pounds sterling. He adds, that at the instance of the associates of the late Dr. Bray, and with the hearty concurrence of the Society, he has opened a school for the instruction of negro children, to consist of fifteen of each sex, which is to be under his inspection, and which he trusts will answer the intentions of the charitable persons concerned in it. In the preceding half year he

had baptized one black and fourteen white children, one white and one black adult, and had an addition of five communicants, making in the whole one hundred and nine.

The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, in the colony of Rhode Island, in his letter dated March, 10th, 1763, writes, that his parish church is well filled in the warm and moderate seasons of the year, but in the winter his congregations are small on account of the extreme cold. To remedy this inconvenience, he has been urged, in imitation of his predecessor, to officiate in his own house in the severe weather; but has refused to comply till he has obtained the Society's leave. In answer to which, he was desired, if possible, to make his church warm and comfortable in the severest weather; but if that cannot be done, and his house is large enough for the reception of all who are willing to attend, the poor as well as those of better rank, he may have leave to perform divine service in his own house when it is absolutely necessary, and not otherwise.

The Rev. Mr. John Graves, the Society's missionary at Providence, in the colony of Rhode Island, in his letter dated March 19, 1763, returns thanks for a gratuity given him for his former services at Warwick. And the Society having since committed the church of Warwick to his care, that people, in a letter dated July 16, 1763, express their grateful sense, of the happy provision made for their spiritual welfare, by appointing Mr. Graves to that office, of whose faithful labors they have had so much experience. And Mr. Graves, in his letter dated June 4th, 1763, declares his intention, God willing, to visit the church of Warwick at least six times a year on Sundays, which is the most he can do, without neglecting his own proper mission; the rest of his visits he purposed to make on week days, statedly and occasionally; and in the whole, pay them double the visits they were used to have from his predecessor in that charge. In the half year preceding his first letter, he had baptized nineteen infants, one white and two black adults. Of the adults the two survivers are in full communion, and walk agreeably to their holy profession. The populous and growing town of Providence consists of Presbyterians, Baptists, New Lights, and Quakers, besides the members of the Church of England, with all of whom he lives

in peace and charity; and there are none of them but will, and often do, occasionally come to hear him.

| | | |
|---|---|---|
| 1765. | Mr. Browne, missionary at Newport, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |

The Rev. Marmaduke Browne, the Society's missionary at Newport, in the colony of Rhode Island, in his letter dated Feb. 29, 1764, writes, that notwithstanding the great enlargement of Trinity Church, there is still room wanting to accommodate all who would willingly attend. In this colony, he observes, a good harmony subsists between churchmen and dissenters. The Quakers in particular express their regard for the church, from the experience they have had of the mildness and lenity of its administration. And his parishioners are constant and decent in their attendance on public worship, and unblamable in their lives. In his letter dated Sept. 19, Mr. Brown gives a particular account of the rents of the lands and houses left by Mr. Kay, for the use of a grammar master at Newport, which, from the 1st of April, 1765, will amount to the sum of £64 5s. sterling, from which deducting ten pounds to keep the house in repair, the estate will produce near fifty-four pounds sterling per annum, besides a small house for the school-master to reside in, which will rent for eight pounds sterling per annum. The Society are desired to recommend a grammar master for this school, as soon as a proper person can be procured. Mr. Browne has baptized in the preceding year forty-five infants, two white and one black adult, and has from 112 to 120 communicants.

The Rev. Mr. Usher, the Society's missionary at Bristol, in the colony of Rhode Island, in his letter dated Nov. 21, 1763, incloses his Notitia Parochiœ, by which it appears that there are in Bristol about 150 families, 50 of which are of the Church of England, and 100 dissenters, none of them Baptists. In the preceding year he had baptized twelve infants, and had forty-three communicants; besides the above, he has thirty heads of families in the neighboring towns, fifteen of whom are communicants. They have been already favored with a deed of gift of a piece of land for a church and

church-yard, in a small flourishing town about five miles from Bristol church; and have likewise, with the assistance of some dissenters, subscribed about five thousand pounds, this poor currency, towards building a chapel of ease, hoping to obtain leave for some neighboring missionary to officiate among them once a month, that the aged and children may attend. Mr. Usher has occasionally officiated in these towns to large societies, in private houses, for want of a church.

| | | |
|---|---|---|
| 1766. | Mr. Browne, missionary at Newport, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " do for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |
| 1767. | Mr. Browne, missionary at Newport, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |

The Rev. Mr. Marmaduke Browne, the Society's missionary at Newport, in Rhode Island, in his letters dated Jan. 2nd, and July 1, 1766, writes, that he is constantly engaged in a succession of parochial duty, as much as he is well able to struggle with, and has the comfort to observe, that much good is done here, notwithstanding the many disadvantages they labor under in this colony. Within the year he baptized 43 infants, 2 white and one black adult, and has 120 communicants, 7 of whom are blacks, who behave in a manner truly exemplary and praiseworthy.

| | | |
|---|---|---|
| 1768. | Mr. Browne, missionary at Newport, | £50 |
| | " Fayerweather, missionary at Narragansett, | 50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |
| 1769. | The same missionaries and salaries. | |
| 1770 | The same missionaries and salaries. | |
| 1771. | The same missionaries and salaries. | |

By a letter received from the Rev. Mr. John Graves, missionary at Providence, Rhode Island, New England, of Sept. 25, 1770, the Society are informed, that in the last half year he had baptized nine infants and one adult—buried five, and married three couple. That he goes on as usual, both at Providence and Warwick, where he had preached twenty times, besides occasional duties, within the year. That his particular friend, Mr. Merritt, is lately deceased, and much lamented, having always supported a very amiable and exemplary character. He was a firm friend to religion and virtue. Among other valuable legacies, he has bequeathed £100 to the Society, and the same sum to the church at Providence.

| | | |
|---|---|---|
| 1772. | Mr. Fayerweather, missionary at Narragansett, | £50 |
| | " Usher, missionary at Bristol, | 60 |
| | " John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |

Advice has been received of the death of the Rev. Mr. Marmaduke Browne, the Society's worthy missionary at Newport, in Rhode Island. The people have chosen Mr. Bisset, who used to assist the missionary, and kept the school founded by Mr. Kay. But the flourishing state and opulent circumstances of that parish having been fully represented, the Society do not think it consistent with their trust, to give any longer a salary from hence, as it would prevent their bounty where it is more wanted, to other churches, which cannot be supported without their assistance.

1773. The same missionaries and salaries.

The Rev. Mr. John Graves, missionary at Providence, R. Island, hath baptized five children, buried three adults, and hath forty communicants.

1774. The same missionaries and salaries.

The Society have received letters from each of their missionaries in Rhode Island. The Rev. Mr. Fayerweather writes, that the church of St. Paul's, in North Kingstown, is repairing. The Rev. Mr. Usher, though a cripple, constantly preaches every Sunday, in the summer season, to a congregation that declines indeed from constant emigration; though such as are within distance, still continue their attendance. And the Rev. Mr. Graves within the year ending at Michœlmas, 1773, hath baptized thirteen infants and two adults

—married four couple, and buried two adults. His communicants at Providence are about fifty, and at Warwick ten; and he hath the great comfort of living in much peace and love with all his people in both places.

Mr. Taylor, the Society's school-master at Providence, teaches fourteen children, including one negro, on their account; is constant in his attendance, as having no other employment.

1775. The same missionaries and salaries.

The Rev. Mr. John Graves, missionary at Providence, R. Island, administers the sacrament on the first Sunday of each month throughout the year. On every Sunday during the summer he catechiseth the children, and in a sermon explains some part of the church catechism, and hath continued this practice for eighteen years. In the last half year ended at Lady-day 1774, he baptized six children, married six couple, and buried five adults. He has about fifty communicants as before at Providence, and fifteen at Warwick; at which place he hath in the year preached twenty times, and four times administered the holy communion.

| | | |
|---|---|---|
| 1776. | Mr. Fayerweather, missionary at Narragansett, | £50 |
| | " John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |

By a letter from the Society's late missionary, Mr. Usher, dated Oct. 1774, it appears that in the preceding half year he had baptized seven infants, administered the sacrament to thirty communicants—and though aged, lame, and infirm, had performed the usual service twice on every Sunday without any assistance. Since that time the Society have lost that venerable and worthy missionary, after a period of fifty years diligently employed in their service.—Two letters have been received from the Rev. Mr. John Graves, from which it appears that in the last year ending in March, 1775, he hath baptized thirty infants, married six couple, and buried seven corpses. At Warwick he hath fifteen communicants; hath preached there seventeen times.

Mr. Taylor, the Society's school-master at Providence, writes,—that notwithstanding his advanced age he gives constant attendance to his school; and that in the preceding severe winter, he supplied ten poor children with firewood, and taught them gratis; and in the

spring and summer following, taught eleven poor children on the Society's account, besides two poor boys that were not entitled to that charity.

| | | |
|---|---|---|
| 1777. | Mr. Fayerweather, missionary at Narragansett, | £50 |
| | Dr. Henry Caner, missionary at Bristol, | 60 |
| | Mr. John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 19 |

The Society have received one letter from Mr. John Graves, missionary at Providence, Rhode Island, dated Nov. 19, 1776, who continueth to baptize, visit the sick, bury the dead, and attend his people at their houses, although his two churches are shut up. Since September, 1775, he hath baptized twenty-two infants and three adults; married six couple, and buried twenty-one corpses.

Mr. Taylor, the school-master, continueth to teach eleven children on the Society's account, instructing them in the church catechism, and endeavoring to imprint on their tender minds a sense of the amiableness and rewards of virtue, and the odiousness and bitter fruit, sooner or later, of vice in general, and enlarging on such as children are naturally most addicted to.

| | | |
|---|---|---|
| 1778. | No report this year. | |
| 1779. | The same missionaries and salaries. | |
| 1780. | The same missionaries and salaries. | |
| 1781. | Dr. Henry Caner, missionary at Bristol, | £60 |
| | Mr. John Graves, missionary at Providence, | 50 |
| | " " for officiating at Warwick, | 15 |
| | " Taylor, school-master at Providence, | 10 |
| 1782. | The same missionaries and salaries. | |
| 1783. | Dr. Henry Caner, missionary at Bristol, | £60 |
| | Mr. John Graves, " Providence, | 50 |
| | " " for officiating at Warwick, | 15 |

In the general it is to be collected from the missionaries letters (from New England), that the times were grown more mild, and happier prospects seemed to be breaking forth; the church people being suffered to live more quietly; the churches again opened, and divine service performed wherever there are clergymen to officiate; and the clergy themselves increasing in esteem for their steady con-

duct in diligently attending to the duties of their calling, and preaching the gospel unmixed with the politics of the day.

The Rev. Mr. Graves, missionary at Providence, has given an account of himself, which seems to be an exception to the foregoing observations: for he has acquainted the Society, that though most of the churches which five years ago were shut up, had lately been opened, he could not be prevailed upon, either by threats or promises, to open his church in the present situation of affairs. That he had therefore quitted his parsonage-house, and the people had formally dismissed him.

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Note.—The following tribute to the memory of the late Hon. Benjamin Hazard, from the pen of the Hon. William Hunter, of Newport, late our Ambassador at the Court of Brazil, was intended for insertion in the account of the Hazard family, but was received too late to be printed in its proper place:

"There is one individual belonging to this numerous, wide-spread and highly respectable race, who is deserving of particular notice and regard. We refer to the late Hon Benjamin Hazard. His portrait has already been sketched by the skilful hand of Professor God dard. See "Address to the People of Rhode Island," &c., p. 62. Mr. Goddard's remarks need no correction, and but little of addition. The ancient constitution of Rhode Island, formed out of the provisions of its admirable charter, was the most democratic perhaps that ever existed. It required a semi-annual election of Representatives to the General Assembly. Mr. Hazard was a Representative from the town of Newport in the General Assembly for thirty-one years, and of course, "was subjected to the ordeal of sixty-two popular elections;" a singular proof of the enlightened stability of his constituents, of his general high desert, and his peculiar fitness for this important office. This fact, independent of all others, entitles him to claim rank as a distinguished man, and as it were, demonstrates the possession of those impressive and useful qualities, whose combination render character at once eminent and enduring. Mr. Hazard's course of reading and study operating upon a mind of genuine

native strength, and confirming and justifying a native sturdiness of will, (the germ and guaranty of greatness) gave to all his literary efforts and political proceeding an air and cast of originality. He read and dwelt upon such books as Rabelais, Burton's Anatomy of Melancholy, Hobbes' Leviathan, Swift's Gulliver, Berkeley's Querist, and latterly, the dramas of Shakespeare and the romances of Sir Walter Scott. In the middle and latter periods of his professional career, he was employed in most of the important law-suits of the day, both in the courts of the State and the United States. In politics, though his agency in the conflicts of parties, if examined in the nicety of details, might betray some seeming inconsistencies, he was in the main true to himself and the system of conservatism.

His legislative reports on banks, currency, &c., and on the extension of suffrage, are marked by sterling thoughts and true and profound principles. In his style, as may have been anticipated from what has been here said, there was nothing gaudy or flashy; he aimed at and hit the mark of a plain, pure, anglo-saxon diction. He disdained the ordinary garden flowers and the glittering, though far from precious stones of the surface, to refresh and surprise us occasionally with flowers of native forest birth, culled in an extensive range, and with gems "of native hue serene," discovered by explorations in the depths of thought and meditation."

# APPENDIX.

# AMERICA DISSECTED, &C.,

## IN SUNDRY LETTERS FROM A CLERGYMAN THERE.

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### LETTER I.

To the Hon. Col. Henry Cary, Esq.

Narragansett, in the colony of Rhode Island, in New England, August 20, 1752.

Sir,

By the hands of Mr. Robert Hamilton, son of Bellyfattan, near Strabane, I did myself the honor, a few years ago, of writing you a letter, giving an account of myself, with a short sketch of the country where I have resided so many years. But as I am equally at a loss whether that letter reached your Honor, or was acceptable, if it did, I have presumed once more to put my pen to paper, to give you as curt an account as I can, of the English American Dominions; which, if it does not minister to your entertainment, will, nevertheless, from its intention, entitle me to your pardon.

The Island of Bermuda, lying in latitude 32 1-29, and so without the Tropics, is the first place I shall mention as belonging to the Crown of England in America. This is but a small island, or rather a congeries of smaller islands, whose Governor and Council, appointed by the Crown, with the representatives of the Nine Tribes, whereof it consists, make up the Court of Legislature, or General Assembly. The inhabitants are about 15,000, and all (except an inconsiderable few) members of the Church of England; and their clergy maintained by tax on the inhabitants, (as all the clergy within the tropics are) without any assistance from England. Its produce (except the plat wherewith womens hats and bonnets were

wont to be made) is inconsiderable ; so that with the red cedar, growing on the island, they build small vessels for fishing, and larger employed in carrying freights to and from all places accessible to English bottoms. The inhabitants are an industrious and religious people, and, perhaps, retain more of the ancient British probity and simplicity than any other of our English Colonies ; which, as it may be owing to its being less accessible to strangers, verifies the observation, that Religion and Industry go commonly hand in hand.

This Island is remarkably healthy, not only on account of its climate, but because also luxury and indulgence are greater strangers to the inhabitants than in some other places ; and many (born there) live to a great age.

Barbadoes is the windermost of all the English intertropical Sugar-Islands ; as Antego, Monserat, St. Christopher's, Nevis, Jamaica, with many other lesser ones, are called the Leeward Islands.

Your Irish trade furnishes you with so distinct a knowledge of the religion, government, trade, and commerce, of those Islands, that it would be but holding a candle to the sun to interrupt you with a detail of them.

As to the Islands of St. Vincent's, St. Lucia, Dominica, and Tobago, called Neutral Islands, and about which there have been so many things said since the peace ; they are actually settled, and so well improved by the French, that one must be very sanguine and credulous to believe that any thing under an actual war and conquest can wrest them out of their into our hands. How unequal, at this time of day, we are to such an undertaking, and at so great a distance too, a gentleman of your Honor's penetration, and acquaintance with the public state of things, is better adapted to determine than I am.

We have, also, a fine promising new settlement upon the Spanish main, mostly inhabited by the logwood cutters, and is called the Musquito Shore ; but, as the present Ferdinand of Spain has erected a logwood company at St. Andero, consisting of many and rich merchants, the settlements stipulated and, consequent to that incorporation will greatly distress, if not dis-setlet the English.

If this should turn out, as it is probable it will, to this purpose, that profitable branch of trade will be lost to the British subjects, and the European markets be supplied with that article from the Spaniards themselves. I need not observe to you how detrimental this would

prove to nations that manufacture so much wool as Britain and Ireland do.

As it is common for a peace, that puts a period to a long war, to produce robbers at sea and land—thus, upon the peace of Utrecht, most of the pirates who infested the West Indian Seas, pitched upon a place they called New Providence, as a rendezvous whither to bring in their spoils.

These rude people, after living awhile under constitutions of their own making, took the benefit of an act of grace, and submitted themselves to the English Crown. They are not the only settlement that had such a base beginning; for Cape Francois, or the French settlement on the Island of Hispaniola, owes itself to a like original. Capt. Woods Rogers, who had been mate of one of the two great Bristol privateers who went into the South Sea, took one of the great Manilla ships, (as Lord Anson has since taken another) and sailed round the world: I say, this Woods Rogers was appointed the first Governor over these piratical settlements, to whom succeeded Governor Phinney, to him Colonel Fitzwilliams, and the present Governor is Mr. Tinker.

As far as I can find, the inhabitants of these Bahama Islands whereof New Providence is the chief, the place of the Governor's residence, of the courts of justice, and where the garrison is, are greatly polished, and as well civilized as some other West Indian plantations. Mahogany, brasiletto wood, and salt, made in ponds by the heat of the sun, are their chief commodities, together with small green turtle, delicious food, and forced down on these islands by the rapidity of the Gulf stream, or the passage between the very long island of Cuba and the main land of America, through which the waters, drove down by the trade-wind or current, into the large Bay of Mexico, return, and are disembogued into the Mare del Nort, or great Atlantic, at these Islands.

The Independent company have a chaplain allowed them at 6s. 8d. per diem; but what by furloe from the Governor, and other arts, he makes it a sinecure. Formerly, upon my recommendation, one Mr. Smith, bred at the college of Dublin, and a Drogheda man, was ordained by the late Bishop of London, and was sent, by the society for the propagation of the gospel, as their missionary there. The present missionary, who is also school-master there, is one Mr. Car-

ter, an Englishman; for what religion they have is that of our church. I take this to be a very necessary settlement, as in time of war it may be a great curb to the Spaniards on the Island of Cuba, and to their main-land settlements on the Florida shore, whereof St. Augustine is the chief place, and a Bishop's see. But for further particulars, or even a correction of these, I must beg leave to refer you to Col. William Stewart, who was, and is, (if he has not parted with his commission) the chief military officer at New Providence.

I will now pass over to the main land, where the first English province that presents is Georgia. This colony has for its bounds, the Spanish settlements of St. Augustine on the south-west and west, South Carolina northerly and northeasterly, and the Atlantic Ocean in front, into which you sail from thence through the mouths of barred rivers.

It was begun in this reign, and put under the management of a body of gentlemen in England under the title of the trustees of Georgia, and has ever since advanced under the advantage of a national expence. Its first inhabitants were, too many of them, the sweepings of the streets of London, and other populous places; and though, as yet, it can boast of no very profitable returns to the mother country, it may, however, plume itself on this, that it eased England for that time of some useless hands, which doubtless are a dead weight upon every country.

To the first settlers, by after embarkations, have been added numbers of Moravians, and other Germans; but poor as it is, it appears not to be poor enough for a silken plantation; a manufacture impracticable anywhere but in over-populous places, and where every other branch of business is overstocked with hands. It is true, that in Georgia, and every other place in the English America, the mulberry tree, (whose leaves are the food of the silk worm,) will grow and thrive surprisingly; but, as gathering the leaves, feeding and attending the worms while spinning their balls, and winding them off when spun, will not equal the incomes of other labor, 'tis not to be hoped that a manufacture of this kind can turn to account in any of the English settlements, where the necessaries of life are dear, and so great a paucity of people to clear and to till the ground.

The Moravians are industrious, and religious in their way; in the former whereof, I hope, they will be imitated by their English neigh-

bors, whose religion, after they have learned the others industry, may induce these strangers to list themselves under the banner of our church. There is, or lately was, a Bishop of the Moravian principles there, and preachers of their own in great plenty. To these the venerable society for the propagation of the gospel in foreign parts, in London, have added two missionaries, who are settled at the towns of Savannah and Augusta, for the benefit of the English inhabitants of that province. To the civil and military government of this place, (ever since his Excellency General James Oglethorp went to England) I am too much a stranger to give your Honor any account. As it is a frontier, 'twill be always exposed to Spanish insults in time of war; and to Indian incursions, whenever their Spanish masters have a mind to incite them to annoy the English.

To this latter inconvenience they are exposed at this very time; no good sign (whatever is outwardly pretended) that the court of Madrid is inwardly over-much devoted to that of London.

I am of opinion, that whenever the British Parliament shortens the supplies that support this colony, it will proceed and improve slowly; but, should they be wholly withdrawn, it must be greatly distressed, especially on any rupture with Spain. I should think it therefore of great consequence, that a due attention were given to the defence of our American frontiers, as the more safe and central colonies would flourish the better within the well-maintained barriers.

Northerly of Georgia lies the flourishing province of South Carolina, not the less prosperous by rice's being made an unenumerated commodity; whereby they have leave to export it to other parts of Europe, without entering in the ports of Great Britain.

This province was begun, and first peopled, at the expense of English patentees, in the reign of Charles the second, under the style and title of the Lords Proprietors of South Carolina; but it advanced slowly, and was often interrupted by wars and incursions, made by the Indian nations bordering on its west limits, and under Spanish and French influence.

You may please to take notice, that as the Spaniards are our neighbors on the south, so, ever since the settling of Louisiana, the French have been extending themselves east from the Mississippi quite up to the Appalatian mountains, a middle land rising, or ridge of hills

that run from south to north, on the back or west of the English provinces. Those Lords Proprietors, finding themselves an unequal match for the Indians in the war, and that the expense of defending the province exceeded the present profits, or future expectations, did all (except your Lord Carteret, now Earl of Granvil,) surrender their powers and privileges to the Crown, in 1720.

I was then in London, and often saw the Provincial agents at the lodgings of my great friend and patron, General Francis Nicholson, who, in a little time after, went over in the quality of King's Governor. Ever since that time, this province has thrive at a prodigious rate; so that, besides their home consumption, it takes above two hundred sail of ships, and other top-sail vessels, to export their annual overplus. Their principal produce is rice; beside which they export Indian corn (alias maize), pitch, tar, turpentine, beef and pork, barrelled, tanned leather, raw hides, and other articles. As the plant, from which it is extracted by fermentation, is plenty in the province, they have lately entered on the manufacture of Indigo; but, whether their latitude (agreeable enough to oranges and limes, without adventitious or artificial heat) is warm enough, or they are defective in skill, they are unable yet to vie with the French of Hispaniola in the goodness of that commodity. The Church of England is established there by provincial law; as indeed it is, by the Union Act of Parliament, in all his Majesty's foreign dominions, as King of England. There are but a few dissenters, and those of the Independent and anti-pœdobaptist persuasions, who are mostly seated in Charlestown, the metropolis.

The venerable society before mentioned used to send and assist in maintaining missionaries, with the allowance of fifty pounds sterling to each minister per annum; but General Nicholson having obtained a law to secure a support to the clergy by a provincial tax, the society now give only thirty pounds to each missionary, and that rather as an inducement for gentlemen to go over to a confessedly sickly country, than out of any great need there is of that addition. Their parishes are of vast extent, resembling your northern baronies; ten whereof are furnished with so many missionaries, besides Charleston, which maintains a rector and lecturer in St. Philip's Church, at its own expense.

The inhabitants are gay and expensive in their furniture, cloath-

ing, equipage, and way of living; an observation that will but too well apply to all the English colonies—the Irish, Dutch, Palatines, and other Germans, are as yet the only exception to this remark; but I think one may foretel, without a spirit of prophecy, that, by the symptoms beginning to shoot out on the offspring of the wealthy and thriving among them, their posterity will fall into the like destructive indulgencies.

More north and north-easterly, and on the Atlantic shore, lies North Carolina, granted also in 1663, by King Charles the Second, to a company of proprietors.

Their charter provides, that the Church of England shall be the only established religion, and entitled to the public encouragements.

This province does not contain more inhabitants than from fifteen to twenty thousand, who live in plantations scattered at great distances. They have but few compact towns, besides the small ones of Edentown, the Metropolis, and Cape Fear; by which means religion has gained but little ground. Two clergymen, who are the society's itinerant missionaries here, are all the advantages they are yet under respecting religion; and, though their travel and labors are excessive, it can't be supposed but the greater part of the people are necessarily rude and illiterate, irreligious and profane.—There are a very small number of Presbyterians, with some Quakers; and wherever these latter are, at least predominate, you shall never fail to find immoralities and disorders prevail. Believe me, Sir, wherever distinction of persons is decried, as among that people, confusions will follow; for levelism is inconsistent with order, and a certain inlet to anarchy; as, when there was no King in Israel, every one did what was right in his own eyes. There are, however, sundry well-disposed gentlemen, who from time to time have made laudable efforts to promote true religion among their neighbors; but what with their colony confusions, and an Indian war some years since, they have been able to make no great advances. The climate subjects the inhabitants, especially new comers, to vernal and autumnal agues and fevers of the mortal kind.

They export Indian corn, and pork, fatted in the woods, with what, by a general name is called mast: that is, acorns, walnuts, chesnuts, other nuts and wild fruits, which makes it oily and unpalatable.

But their greatest and most profitable produce is of the terebin-

thinate kind, viz. pitch, tar, and turpentine, which they ship off in great quantities; as also whalebone and oil, some seasons, from Cape Fear. Upon the whole, this province may still pass for a pretty wild and uncultivated country; and except a few of the better sort, its white inhabitants have degenerated into a state of ignorance and barbarism, not much superior to the native Indians.

Along the same shore, and northeasterly, lies the old famous colony of Virginia, so called from the Virgin-Queen Elizabeth, in whose reign it seems to be first settled. The first adventurers to those parts were mostly gentlemen of family and fortune, and firmly attached to the English Church: for it was not then so fashionable and meritorious (as fanciful men have since thought it) to form themselves into religious factions; nor could they, with impunity, separate from Catholic communion for trifles. This was the last of all the American English plantations that submitted to Oliver's yoke; nor was it without a struggle and force, at last, that they put on that Usurper's chains.

This country is regularly divided into counties and parishes, where an Episcopal clergy (subject to the See of London, as all the American clergy are) are legally established and well provided for. There is a small college for the education of youth at a town called Williamsburgh; and, excepting some single inconsiderable persons, the inhabitants are professed members of the Church of England.

The parishes are so large and extensive that, in many places, 'tis no unusual sight to see the gentry in their coaches, and lower people on horses, ride ten, twenty, thirty, and more miles, to church; so that the Christians here may be, in more senses than one, called Cavaliers, it being impracticable for the lower infantry to foot it often to their parish church.

To remedy this, as the whole province between the mountains (two hundred miles up) and the sea is all a champain, and without stones, they have plenty of a small sort of horses, the best in the world, like the little Scotch Galloways; and 'tis no extraordinary journey to ride from sixty to seventy miles, or more, in a day. I have often, but upon larger pacing horses, rode fifty, nay, sixty miles a day, even here in New England, where the roads are rough, stony, and uneven.

This province is well watered with many large, long rivers, nav-

igable some, 100, others 150, and 200 miles up into the country, which facilitates their exportations. These rivers do not empty themselves immediately into the ocean, but into a large, capacious bason, of great breadth and extent, called Chesapeak Bay, into which you sail through a narrow channel, between Cape Henry and Cape Charles.

From this province and Maryland, its next neighbor, all Europe is supplied with tobacco; except what is brought from the Brazils, belonging to the king of Portugal, in South America.

Besides tobacco to Europe, they export to the Portuguese Islands in the Atlantic and on the African coast, and to the English Charibbee Islands, and other places, wheat, Indian corn, and great quantities of pork, fatted with the mast already mentioned. And as for beef, which is plenty enough in all the places to the southward of it, the climate is too hot to save it by salt; so that they have little more than what is sufficient for their home consumption, and to victual their own trading ships; but as for the tobacco ships, they come victualed from England and Scotland, where they chiefly belong.

There are many gentlemen of large demesnes and fortunes in Virginia, and are as remarkable for their open and free hospitality, as for their great numbers of negro slaves; several having hundreds, and some above a thousand of such servants, that I believe the blacks do in number equal, if not out-do, the whites.

As hanging seems to be the worst use men can be put to, it were to be wished, that a period were put even to the transportation of convicts from England and Ireland, to Virginia and Maryland.

Though some of these felons do reform, yet they are so few, that their malversation has a bad effect upon the morals of the lower class of inhabitants; great pity, therefore, it is, that some punishment worse than death or transportation could not be contrived for those vermin; and sure, some hard drudgeries might be found out, which idleness, the inlet to their villanies, would dread more than hanging or transplantation.

The civil government of this province is vested immediately in the Crown, and, in consideration of the vast revenue arising at home from their tobacco, they are the only colony whose Governor is paid by the King.

The Governor of Virginia is commonly a nobleman. He has fif-

teen hundred pounds sterling from the exchequer, and as much from him who has the favor to be fixed upon for the Lieutenant Governor, by which means it is a sinecure worth £3000 per annum. The late Duke of Hamilton's uncle, viz., the Earl of Orkney, was Governor of Virginia when I was in England last, in 1736, and, after the death of Col. Spotswood, Lieut. Governor Gooch was his deputy.—But he died while I was there, and who succeeded him I can't tell; though the present Lieut. Governor is one Mr. Dinwooddy, my class-mate at the college of Glasgow.

There has lately been made, upon and behind the mountains of Virginia, a new Irish settlement, by a transmigration of sundry of those that, within these thirty years past, went from the north of Ireland to Pennsylvania. As the soil in that new Irish settlement is natural and friendly to grass, they will, for many years to come, raise great quantities of neat cattle, as the climate is benign, and their outlets or commonages large; but they are too far from places fitted for water-carriage, to hurt other cattle-breeding places by their exportations abroad.

Along side of Virginia, and more northeasterly, lies Maryland, through which runs the great river Susquehannah, which empties itself, not into the ocean, but, as the Virginian rivers do, into the great bay of Chesapeak.

This tract or province, was granted to the great Calvert, Lord Baltimore, an Irish nobleman, by Queen Mary, wife of Philip of Spain, and in honor of her, called Maryland, as Georgia has since been named in honor of the present King.

As the late Lord Baltimore was the first protestant peer of the Calvert family, his predecessors (as it was natural they should) first peopled this province with a colony of Irish Catholics.

These having the start, in point of time, of the after-settlers, are also to this day ahead of them in wealth and substance; by which means, the first and best families are for the most part, still of the Roman communion. Though this province have a succession of secular clergy sent them, chiefly from Ireland, who subsist on the free-will offerings of those to whom they administer; yet is the country cantoned into parishes and precincts, over which preside, by legal establishment, a competent number of clergymen of our church, handsomely provided for.

Forty pounds of good inspected tobacco is due to the incumbent for every poll in the parish, young and old, white and black; and is collected for his use, and is paid into him, by the sheriff of the county or district where he officiates. This is called the forty-pound poll-tax, equal to five shillings sterling per head; and as no parish is under £150 per annum, so a great many far exceed £300—a competent provision in a cheap country, were not physic dearer than food, and the demands for it (especially about the vernal and autumnal equinoxes) more frequent than the eatables.

There are some Quakers here, in consequence of its bordering on Pennsylvania; and some Irish Presbyterians, owing to the swarms that, for many years past, have winged their way westward out of the Hibernian hive. One Mr. Hugh Conn, of Macgilligan, my senior, but former acquaintance, when I was a school-boy at Foghanveil, and minister to a Presbyterian congregation in Maryland; as he was preaching, a few months ago, upon the subject of a sudden death, he dropped down dead in his pulpit,—a melancholy, and, indeed, remarkable verification of the truth he was inculcating on his audience. He has relations in the place of his nativity; and this, perhaps, may be the only intimation they may have of his demise.

The Lord Proprietor has the privilege of presenting a Governor to his Majesty, and nominating the Council; and, upon the King's approving the presentation and choice, their respective commissions are made out, and the Governor's salary is settled by the Assembly of the province, and paid by a tax.

As to the produce, exportations, and commerce of this colony, they are so much the same with Virginia, that they need no repetition.

The inhabitants are all tenants to Lord Baltimore, upon a small quit-rent; and yet so prodigiously have the planters extended themselves, that his Lordship's quit-rents are computed at £8000 sterling per annum; and if the Irish go on, but a few years more, to people the upper and inland parts of the province, as they have begun, it will soon raise his rents to double that sum.

Next to Maryland, and northeasterly of it, lies Pennsylvania, so called from the famous William Penn, a noted Quaker, of a family of that name in Ireland. This province, including the three lower counties, extends, in length, near 300 miles, and in breadth above 200; and is watered by the great river Delaware, navigable 150

miles up from the sea, in great vessels, to the city of Philadelphia, and as many more miles, in small vessels, above that city.

The three lower counties of Newcastle, Kent, and Sussex, lying between Philadelphia and the mouth of the Delaware, at Cape Henlopen, on the west side of that river, were first settled by Swedes and Dutch, though the whole province, at this day, are a mixture of several European nations, such as French, English, Irish, Moravians, Palatines, and other Germans. William Penn, in consideration of some supposed merit, or intimacy with his Royal Highness, Duke of York and Albany, (afterwards the unfortunate King James the Second) obtained a proprietary patent of this province; and its quit-rents (by the late numerous Irish and German settlers) arise to a greater estate than Lord Baltimore's, but is divided among three of said Penn's posterity.

The first English settlers here were Quakers; for above two thousand of these people went out of England at one embarkation, with William Penn, and began the city of Philadelphia, and the plantations contiguous to it. Since that time, great numbers, of other nations, and of different notions of religion, have chose this province for their habitation; not to avoid any violence to their persons or principles, (as is more commonly, than truly, alledged, in New England especially) but to improve their fortunes in those parts. Soon after this colony had a little increased, as an English civil government became necessary, and as it could not be safely trusted in, nor its powers agreeably executed by any but English hands, they were reduced to a sad dilemma. A statute of William and Mary, in conformity to their own avowed tenets, had disqualified Quakers from the exercise of any civil authority; and, as there were few fit among them for offices but persons of that persuasion, they petitioned the Crown for a dispensation of the statute—and their prayer was heard.

Thus let into the administration, they soon showed, that nature is too powerful for principle; and, though they declaim against dominion, yet, when they are once entrusted with power, they won't easily let go their hold.

Thus have we seen the out-cry, raised against the doctrine of the dispensing power of the Crown, in the reign of the unfortunate father, sunk into silence; and the successors exercising, with impuni-

ty, what only an attempt upon ruined the predecessor; so true is it, that it is sometimes safer for one man to steal the horse, than for another to look at him through or over the hedge!

I believe I need not tell you that Pennsylvania is an absolute stranger to an uniformity in religion; for the different countries, that contributed to the peopling of this province, carried their respective preachers and opinions with them.

The Church of England entered no earlier here than 1700; but God's blessing upon the few laborers employed as missionaries among them, has given the church a large and promising spread. The Society for the Propagation of the Gospel in Foreign Parts, maintain at present eight missionaries among them, who have the care of treble that number of churches, besides where they officiate in private houses.

In the city of Philadelphia there is a large church, where the society maintain Mr. Sturgeon, their catechist; but the incumbent (the worthy and reverend Dr. Jenny, son of Archdeacon Jenny, in Waney-town, in the north of Ireland) is maintained at the expense of his own auditors.

There is a public and open mass-house in this city, which I note, there being none allowed to the northward of it, in all the English plantations.

The Irish are numerous in this province, who, besides their interspersions among the English and others, have peopled a whole county by themselves, called the county of Donnegal, with many other new out-towns and districts. In one of these frontiers, on the forks of Delaware, I assisted my brother* (who left Ireland against my advice)

* James McSparran, of Erie, Penn., in a letter states:—"Archibald McSparran was the eldest son of Archibald, and lived with his parents on the homestead. James, his father, received a classical education at Glasgow, and was educated for the ministry, and was sent to Narragansett. Archibald being in possession of the homestead, made sale of it, and emigrated to this country in search of his brother James, who was settled at Rhode Island. The ship in which he embarked made another port, and he settled near New Castle, on the Delaware Bay, near the Pennsylvania line. Archibald had seven children; three daughters, Margaret, Eliza, and Bridget; and four sons, John, James, Archibald, and Joseph. The eldest, John, became a merchant in Philadelphia, and there died. James was a husbandman; lived with his father; was in the possession of the homestead, and there died. Archibald was in the mercantile business, at or near Baltimore. Joseph, the youngest, was born in this country, and was quite

in purchasing a large tract of land, which, by his wife's demise, above a year ago, descends to his children.

This puts me in mind, to intercede with your Honor, in behalf of his eldest daughter, married to one Gamble, and who, I hear, resolves to return again, to receive them to your favor, if you find they deserve it, as descended from ancestors who lived happily under your father and grandfather, and great-grandmother, the Hon. Lady Cork.

The exportations from this province are principally wheaten flour, which they send abroad in great quantities; and by the accessions and industry of the Irish and Germans, they threaten, in a few years, to lessen the American demands for Irish and other European linens.

Philadelphia is a city incorporated, and governed by a Mayor and Aldermen; and they have lately erected a little academy in this city for the education of youth.

Next to Pennsylvania, and on the east side of the river Delaware, lies the province which goes by the name of the East and West Jerseys. This tract was formerly reckoned part of Nova Belgia, now New York; but the aforesaid Duke of York, to whom Penn's country, this, and the present province of New York, was granted by King Charles II., gave this part, in 1664, to Lord Berkeley and Sir George Carteret. These gentlemen cantoned this country into two parts, East and West Jerseys; but the proprietaries, in 1702, surrendered their rights to the late glorious Queen Ann, ever since which surrender it has gone by the name of New Jersey. It used to be so annexed to New York, that whoever was Governor of the latter was also Commander-in-chief over the former; but they had

young when his father died. He was father to my father, that is, my grandfather; my father's name is Archibald. My father (after the death of his father, Joseph) emigrated from the interior of this State to this section of the country. He was among the early pioneers to this place; he has resided here near forty years. My father has no written geneology of his relatives, and the information he gives me is from memory, of what his father imparted to him. Yet, from what my father relates, I am confident that Doctor James McSparran, whom you mention was great uncle to my father, and that his brother Archibald was grandfather to my father. The Dr. McSparran, of Narragansett, of whom my father speaks, made a will, at the request of his partner, previous to their going to England, and devised a portion of his property to the son of his brother, Archibald, by the name of James, uncle to my father."

a distinct legislature; and they are now separated, each having its respective Governor.

He who at present presides as Governor over New Jersey is a New England man; an Independent, but occasionally conforms in consequence of the test act. His name is Belcher;* and as he was born at Boston, in New England, he was many years Governor there.—The first inhabitants were Quakers and Anabaptists, and Sabbatarian Baptists.

But as your Honor may have a curiosity to know wherein these latter differ from other Antipædobaptists, you are then to know, that to the errors of the other sects of this stamp they add this, as peculiar to themselves, that they, in a sort, judaize in their beginning and manner of keeping the Sabbath, and refuse all religious regard to the Lord's day by abstaining from their ordinary callings on Sunday.

After the conquest of this country, in 1664, out of the hands of the Dutch, their religious affairs were a long time unsettled and confused; but, at present, its inhabitants are generally Dutch and Irish Presbyterians, New England Independents, Quakers, and Baptists of divers sorts.

The Church of England, however, began to enter here in 1702, and its success and progress yields matter of great thanksgiving to God. The society maintain here seven or eight missionaries, who have the care of many more churches; and, as our church gains ground, the sectaries lessen both in their opposition and numbers.—There are several considerable towns in this province, and one small city, namely, Perth Amboy, but more thinly inhabited than many of their towns.

Their produce and commerce, being much the same with that of Pennsylvania and New York, may be considered in the paragraphs

* "Jonathan Belcher was graduated from Harvard in 1699. He was a good scholar, and possessed a literary taste. He visited Europe and became acquainted with literary and political characters of influence. In 1730, he was appointed Governor of Massachusetts, and was superceded in 1741. He moved to New Jersey, and was appointed Governor of the colony in 1747. He died in 1757, greatly lamented for his private virtues and public services. He was esteemed a pious man, and some thought him an enthusiast. He was a great admirer of Whitefield. He was a great benefactor and patron of Princeton College."

dedicated to them. They have lately set up a little college as a seminary for their youth.

The next province we proceed to is that of New York. This province (exclusive of Nassau Island, which is 200 miles long, and on that account called Long Island, and other lesser islands) is that tract of land that lies between New England and New Jersey, and is not above twenty miles broad upon the Hudson river, but extends along that river up into the main land at least 200 miles.

It has two cities, viz., New York, at the mouth, where Hudson's river throws itself into the sea; and Albany, 100 miles up the said river, to which vessels of any burden under 100 tons may go up, and smaller ones, 20 miles further, to the village of Schenectady.—These two cities, after the reduction of this province, were named in honor of the Duke's English and Scottish titles. The Dutch, soon after their transporting the English Brownists (of whom more hereafter) from Leyden, in Holland, to New Plymouth in N. England, in 1620, sent a colony of them to their own N. York, at that time called the Manhadoes by the Indians; but King Charles the Second sent Sir Robert Carr, at the head of three or four thousand men, who soon subdued Hogan Mogan, and wrested this country out of these Hollander's hands. However, in the peace that succeeded the first Dutch war in that reign, this tract, containing the present Pennsylvania, New Jersey, and New York, was forever ceded to the Crown of England; and Surinam, a sugar settlement, in the latitude of five degrees north, on the main land of America, was yielded to the Dutch in lieu of it. Almost all the English Surinammers quitted their plantations, agreeable to the articles, to the Dutch supplanters. But not so Dean Swift's Nicholas Frog, who had overspread the fens and fat farms of Hudson's river; they almost all to a man, submitted to the Crown of England, and saved their settlements.

A little time after this conquest, great numbers of English came into this country, and by after-accessions, it is become a well cultivated and extensive, and, in consequence, a rich and populous province. Indeed, no places but what are populous, can ever be opulent.

The King's quit-rents from this, and New Jersey, are considerable, and, as you may easily believe, every day increasing. The Governor and Council are commissioned by the Crown, who, with

the representatives chose by the counties and corporations, constitute the Legislature. Four independent companies, paid out of the privy purse, as part of the guards, (not upon the national establishment) are cantoned in York, Albany, Schenectady, forts Ann and Hunter, Oswego, and other frontiers, to watch the motions of their neighbors the French, and the frenchified Indians.

Several gentlemen have taken out patents for large tracts up in the country, which they are settling as fast as they can; and, in an age or two, (if, before that, we should not be drove into the sea by the French) will be profitable estates. Sir Peter Warren, the Admiral, and our countryman, is one of those who own much of these lands.

The exportations from this province are principally furs, flour, bread, wheat, Indian corn, pickled beef and pork, rye, buckwheat, and other articles, being much the same as the produce of the two last mentioned provinces, New Jersey and Pennsylvania.

As the provinces above pointed at are remarkable for melons, peaches, cherries, apples, &c., so the farther north you come, the less rich and poignant those hot country fruits are; but then this loss is made up by apples and pears growing better, in proportion as you remove farther from the sun. In this province you begin to meet with good cider and perry, which grows better and better as you advance more eastward.

While I am writing this, the public prints, brought me by post, purport, that the trustees of Georgia did, in June last, surrender their charter to the Crown, and that a patent had passed the great seal to invest the King, and his successors, with all the properties, powers and privileges, heretofore granted to the body politic.

The first public beginning of the Church of England in the province of New York, was Anno Domini 1693; but so remarkable has God appeared against schism and heresy, and in behalf of the truly Apostolic faith and decent worship of the church of England, that, at this day, there are ten missionaries, who officiate in more churches. Besides these ten clergyman, the society maintains six Episcopal school-masters, one catechist on Long Island, and another catechist, in holy orders, in the city of New York, for the instruction of the negro slaves there, and as assistant to the rector of the church of that city, who is maintained by the people. So that, where noth-

ing but heresy, and irreligion, and schism prevailed, there are now twelve regular clergymen in holy orders; and the posterity of the French and Dutch, forgetting their respective languages, are crowding into the English churches, and worshiping God with them, with one mouth and one heart. There is also a subscription on foot for erecting a little college in this province. But I think the multiplication of such small seminaries, though it may a little increase knowledge, will not advance learning to any remarkable pitch; as the endowments must be small, and the libraries ill-stocked, to what those of one general university might be.

Next to New York, in proceeding east and by north, we enter on the country called New England, and which is cantoned into the two colonies of Connecticut and Rhode Island, with the four provinces of the Massachusetts Bay, New Hampshire, Main, and Sagadahock.—Before I enter particularly into these provinces, I must beg leave to premise a few words relating to New England in general. King James the First, of England, and Sixth of Scotland, granted this country to Sir Ferdinando Gorges, and others, mostly Devonshire gentlemen, under the style and title of the Council of Plymouth; and as the geography of this country was hardly emerged into any tolerable light, instead of ascertaining their limits on earth, they fixed their boundaries in the heavens. He granted them all that American tract between the degrees of 40 and 45 of north latitude, and across land to the South sea. A grant surely void, on account of uncertainty, and for that no king of England, or other European monarch, were lords of the American soil, who had a vast number of savage, petty, and yet absolute princes of its own. However, their royal grants gave them the exclusive right of pre-emption from the native princes; as no subject can, without royal license, transport themselves out of the precincts of any prince, more than transfer their allegiance.

Thus the patents whereby the lands are held, and civil dominion exercised, gave them leave to remove hither and purchase; but, reserved the sovereignty over them, as subjects of the English Crown.

New England was first peopled by the Brownists, the first sect that separated from the church; and its increase was owing to the after accession of Puritans, whose actual departure from the national

worship commenced no earlier than their entrance into New England.

While the virgin Queen, of immortal memory, sat at the helm, she steered so steady a course, and rode with so tight a rein, that Calvin's English disciples, impregnated with the leaven of Geneva, could do little more, upon their return, after the Marian persecution, than fret in her fetters, murmur, and mutter their discontents in secret.

It 's true, that the above said Browne, a young clergyman, of fire and zeal over-proportionate to his discretion, drew the first dissenting disciple after him; who, though he boasted he had been in every prison in England for religion and conscience sake, yet when he cooled, and came into the church again, by a recantation, he found it easier to mislead, than to reduce his followers into the right road again. It should seem God would not so far favor the first schismatic, as to vouchsafe him either skill or success in rebuilding the beautiful fabric of his church, he had before done his utmost to deface and pull down; an honor which 'tis possible the great apostle of the gentiles had never enjoyed, had his zeal, instead of spending itself in forcibly keeping his countrymen to the old religion, which certainly came from God, been employed in a sly seduction from an apostolical church into another, that had less of divine, and more of human contrivance in it.

To Elizabeth succeeded James, father of the martyr; he, imagining it more for his ease, threw away that Queen's curb, and rode with a snafle. Under this soft sovereign, the Noncons seem, by the galliotism of the state, and the grindalizing of the church, to have grown into great numbers. But Charles resumed, in some sort, the heroine's bridle, and gave leave to Laud to make use of the whip and spur; so the sturdy puritan, unused to restraint, and grown restive, finding flouncing and plunging would not throw down, run away from his riders, and took sanctuary in New England. But, good God! how dearly did that most pious prince and holy prelate pay for this! and how fatal and lasting have been the consequences of that grand rebellion, that brought both those great personages to the block! I return from this digression, to acquaint your Honor, that Connecticut is that part of New England next to New York.

The first English settlers of this colony were puritans, who trans-

ported themselves hither in 1630. They formed themselves into a civil society, by an instrument of government of their own making, and by so doing, became, by strictness of law, liable to the penalties of treason; and into an ecclesiastical society, by a platform partly borrowed from the Brownists of Plymouth, who come nine years before them, and partly by additions and inventions of their own, and so became Independents, and, if you please, schismatics.

When Cromwell began the exercise of sovereign power, without the character and style of king, these sectarian settlements soon submitted to his yoke; and their fulsome and fawning addresses, stuffed with the odious cant peculiar to the age and people, and at this day offensive to a loyal and pious ear.

In 1663, when the revival of the good old cause became desperate, by the succeeding restoration and re-settlement in church and state, they made a virtue of necessity, and submitted to the Crown. The restored monarch, who was all condescension, grace, and good nature, gave them a charter, which, though surrendered in the reign of his royal brother, was resumed at the revolution, and by that they still govern.

In consequence of this charter, the freeholders annually choose a Governor, and a certain number of assistants, who compose the council, or upper house of Assembly, and are also the grand ordinary in all testamentary cases. The freeholders also choose from among themselves two to represent each town, who are the lower house; and both houses, resolved into a grand committee, choose all other civil and military officers; and this whole house have the cognizance of matrimonial and other matters.

Marriages are too often, and for slight causes, dissolved by the Assembly; and divorces, with liberty to marry again, easily obtained.

Independency, by a more creditable nickname called Presbyterianism, is the religion of the State; but, of late years, some Quakers, more Anabaptists, and a still greater number of churchmen, have crowded into, or rather conformed in that colony; and, by present appearances, one may foretell, that the members of our church will, in a century more, amount to a major part of the whole.

I myself began one church, by occasional visits among them, at

a place called New London,* and that has given rise to others; so that the society so often spoken of, maintain at this day, and in this colony, eight Episcopal missionaries, who have the care of double that number of churches, two school-masters, and one catechist.

As to the character of the Independent teachers, those who have undertaken to draw their picture, have represented them as noted for enthusiasm, and those affected inspirations, which for the most part begin in folly, and often (if not always) end in vice. Some pens have distinguished them for a grave hypocrisy, phlegmatic stiffness, and sacerdotal tyranny; and the laity, for formality and preciseness, and covering over ill arts and acts with a cloak of religion.

But I think this picture wears too harsh features; though, it must be owned, not to be absolutely void of resemblance. Whatever they

* To show the agency of Dr. McSparran in erecting the church at New London, the following letter is transcribed:

New London, Jan. 10, 1842.

Dear Sir,—The church in New London originated in 1725. but under what particular circumstances, does not appear. Dr. McSparran, however, appears to have had a prominent and influential agency in laying its foundation. I have been led to the belief, that *he* first officiated here according to the forms of the church of England; but whether by any stated arrangement, or only occasionally, I can find no evidence to determine. The earliest entry in our register, is the copy of a subscription paper, by which the subscribers bind themselves to pay the amount of their several subscriptions, to Mr. McSparran, as Treasurer of the fund, for the erection of a church, dated June 6th, 1725. Under date of Sept. 27, 1725, is a paper, which seems to be a copy of a voluntary agreement of sundry persons to constitute themselves a committee, for the purpose of erecting a church; and under the same date, is the appointment by said committee, of Mr. McSparran as their treasurer. Under date Feb. 25, 1726, is a letter from the committee to Mr. McSparran, requesting him to appoint a sub-treasurer, and to use his good offices in obtaining assistance for them at Newport, and especially to obtain for them the frame and appurtenances of the old church there, to be brought hither and set up. Then follow sundry letters from him having reference to this business, in one of which he speaks of coming to New London to preach. The last is dated June 14th, 1726, and after this I find no mention of him in our books. * * *

I regret your application had not been sooner, as there was living here, until a few months since, a venerable lady, who was a niece of Dr. McSparran; remembered him well, and might have furnished you with some valuable facts. * * * If in any way I can be useful to you in your undertaking, you will please to command my services without ceremony.

Yours,

R. A. HALLAM.

W. Updike, Esq.

have been, there are certainly many valuable people among them ; and the introduction of our church, and their intermixture with Europeans, begins to give them a better complexion ; and one need not despair of their improvement, under the present appearances ; though I say this, in this paragraph dedicated to Connecticut, yet it is with very little variation applicable to the New Englanders in general—I mean such as are Novanglians, by a first, second, and third descent, and downwards.

This colony, in its first beginnings, and during the usurper's reign, was two distinct jurisdictions, under the names of the colonies of New Haven, and that of Say-Brook, so called from the Lords Say and Brook.

Charles the Second united these in 1663 ; and from a large navigable river, that rises far up in the inland country, called it the colony of Connecticut. The two capital towns, where the General Assembly alternately sit, are Hartford, situated on the great river, and New Haven, on the sound, that separates Long Island (in New York province) from the main.

In the latter of these, viz. New Haven, there is a college with 70 and more students, with a president and two or three fellows. One of the present fellows is a son of Mr. James Hillhouse,* who lived near

* Respecting Mr. Hillhouse, Miss Mary L. Hillhouse, of Sachems Wood, New Haven, in a letter to me has furnished the following information, from memoranda, made by William Hillhouse, Esquire, of New Haven, fourth son of the Hon. William Hillhouse of New London county, and grandson of the Rev. James Hillhouse, while on a visit to his relations in Ireland, in the year 1789 :

"John Hillhouse, of Free Hall, in the county of Derry, Ireland, was the son of Abraham Hillhouse, and possessed a landed estate estimated at about two thousand pounds sterling a year. He was the father of Abraham, James, William, John, Samuel, and Charles. Abraham settled in Ireland, and inherited the family estate He was first married to Miss Elizabeth Herson, by whom he had no children, and then to Miss Ann Ferguson, who was the mother of his two children, Abraham James, and Rachael.

Abraham James died unmarried, in London, in the year 1756; Rachael married a Mr. McCauslond, and her family possessed the estate of Free Hall, a town of Mimornan, and the towns of Upper and Lower Main, by means of the jointure of their grandmother, Ann Ferguson, made in 1717, and recorded in 1756. August 28th, 1789, rode out to Free Hall ; it is about a mile from ———, and two miles from Newtown ; went on the Coleraine road until we came to a lawne that leads to the old mansion house. It had been very large, with pavements, gates, walls, gardens, &c., and had been

Artekilly, hard by Newtown-Leamevaddy; and the president, Mr.

informed, a fortification; but is now very much in ruins, and a great part of the house had fallen down. The garden had been laid out with mounds and walls, and a mound, erected by Abraham James Hillhouse, where his father gave an entertainment to all the people of the country, is now visible."

James Hillhouse, second son of John Hillhouse, was educated at Glasgow, and emigrated to New England about the year 1720. He published a funeral sermon on the death of his mother. She is styled that eminently pious gentlewoman, Mrs. Rachael Hillhouse, of Free Hall and county Londonderry, Ireland, who died January 17th, 1716.

He was a clergyman, and settled on a landed estate, which he transmitted to his family in the town of Montville, in the county of New London, Connecticut. He married Mary Fitch, grand-daughter of the Rev. James Fitch, the first clergyman of Norwich, by his second wife, Priscilla Mason, daughter of Major John Mason, the celebrated commander of the expedition against the Pequots.

Mrs. Hillhouse was a woman of superior education and eminent piety, as her letters to her sons, which are still preserved, afford proof. The Rev. James Hillhouse was installed over the church at Montville, in 1722; he died Dec. 15, 1740, aged 53 years. Mrs. Hillhouse died Oct. 25, 1768. Their children were, William, James Abraham, and Rachel, who died young.

William, eldest son of James Hillhouse and Mary Fitch, lived and died as a country gentleman, on the portion of his father's estate which fell to him. He was chosen for fifty-three successive years, to represent his district in the legislature of the State, and was the Judge Hillhouse to whom you refer in your letter. He was married Nov. 1st, 1750, to Sarah Griswold, sister to the first Governor Griswold, a woman of great excellence. She died March 15, 1777, in the 69th year of her age. Their sons were, John, James, David, William, Samuel, Oliver, and Thomas. William Hillhouse lived to the age of 88, and died, I believe, in the year 1816.

James Abraham Hillhouse, the second son of the Rev. James Hillhouse, was born at Montville about 1730. He was educated at Yale College, and acted as tutor in that institution for several years with great acceptance.—He was a distinguished lawyer, and for many years a member of the council of the State. He died at New Haven, of a slow fever, Oct. 3d, 1775, in the 46th year of his age, deeply and long lamented. He was a member of the Centre Church, New Haven, and eminent, even from his childhood, for his consistent piety. He married Mary Lucas, only daughter of Augustus Lucas and Mary Caner. Mrs. Hillhouse long survived him, and closed a life, dignified by understanding and piety, at the venerable age of 88 years, in the summer of 1821. They had no child, but adopted James, the second son of William Hillhouse, who was received into the family at the age of seven years, and was long known to the public as Treasurer of Yale College, United States Senator, and first Commissioner of the Connecticut School Fund. Mr. James Hillhouse was twice married; first to Sarah Lloyd, Jan. 1st, 1779, a niece of Dr. James Lloyd, of Boston, who died the same year; second to Rebecca Woolsey, daughter of Col. Melancthon Taylor Woolsey, of Long Island, who died Dec. 29th, 1813. He left two sons, James Abraham Hillhouse, of Sachems Wood, New Haven, the au-

Thomas Clap,† was my scholar, when I came first into these parts, (1724.

† Thomas Clap was the son of Stephen, and grandson of Thomas Clap, who migrated to New England with the early settlers, between 1630 and 1639, and settled in Scituate, Massachusetts, in 1640. Thomas Clap, the son of Stephen, was born in Scituate in 1703, and graduated at Harvard in 1722. He was one of the most distinguished men of his time. He was ordained at Windham, Connecticut, in 1726, and settled over the church there. He was chosen President of Yale College in 1740, and continued in the chair until 1764, when he resigned; and on a visit to Scituate, in 1765, he died.

President Stiles, his successor, speaks of him as standing in the first ranks of the learned men of the age. "He studied," says he, "the higher branches of mathematics, and was one of the first philosophers America has produced, and equalled by no man except Professor Winthrop.

As a theologian, he stood very high; as President of the college, he was indefatigable and very successful in promoting the interests of learning, and raising the reputation of the college.

He was the means of building the college edifice and chapel, and gave frequent public dissertations in the various departments of learning. Mr. Clap constructed the first orrery, or planetarium, in America. He also made a collection of materials for a history of Connecticut.

He wrote many books, or rather pamphlets, in defence of the New England churches in Whitefield's time, from 1734, to 1755. That he was a powerful opponent to Whitefield, and did much to counteract his disorganizing measures, we can easily understand—when, in looking over the pamphlets, we find him quoting Whitefield's own words, and declaring himself ready to testify to the correctness of his quotations, viz., 'I intend to turn the generality of the ministers of the country out of their pulpits, (who are half beasts and half devils) and bring over ministers from England.'" Mr. Clap also wrote a valuable history of Yale College.

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thor of Hadad and other poems, who was born Sept. 26th, 1789, and died Jan. 5th, 1841; and Augustus Lucas Hillhouse, for many years a resident in France.

The late James A. Hillhouse left no son, but his eldest daughter has been recently married to William Hillhouse, M. D., youngest son of Thomas Hillhouse, Albany county, in the State of New York.

Augustus Lucas, the father-in-law of Mr. James A. Hillhouse, was the son of Augustus Lucas, a French protestant, who fled his country after the revocation of the edict of Nantz, about A. D. 1700, in company with Mr. Laurens, of South Carolina, who had married his sister. His daughter Barsheba, was afterwards Madam Johnson, of Newport, distinguished for her literary attainments, and died the wife of Matthew Robinson, Esq. Mrs. Hillhouse had books belonging to her grandfather, in five or six different languages. Mr. Lucas married Barsheba, daughter of Rev. Joseph Elliot, son of the Rev. John Elliot, known as the '*Apostle of the Indians*,' who was the mother of his son. It is believed that he was buried in the graveyard at Newport. Mrs. Lucas, wife of Augustus Lucas the younger, was sister of the Rev. Henry Caner, thirty years rector of King's Chapel, Boson. Both she and Madam Caner lived many years, and both died in the

and, on all occasions, gratefully acknowledges his receiving the first rudiments of his learning from me, who, by the way, have not but a modicum to boast of myself.

Connecticut is a colony remarkable for industry, and a tolerable good soil; and no place this way can boast of larger exportations, in proportion to its extent and inhabitants. Lumber, so far as that means barrel and hogshead staves and heading hoops, clift boards and shingles of cedar, are shipped off here in great quantities; and the markets in the other main land provinces, as well as our West India Islands, owe a good deal of their supply to the butter, beef, mutton, pork, Indian corn, and wheat, of this colony.

Travelling eastward, the next colony that rises to view is the little colony of Rhode Island, &c., where Providence has fixed me, and where I have resided in quality of missionary thirty-one years last April.

This colony is bounded westerly withConnecticut, southerly on the sea, easterly and northerly by the large province of the Massachusetts Bay, which running a long way up into the land, by a south and north line, joins New York province; by which means our communication and Connecticut's, landward, is cut off, and both colonies staked down to fixed and determined bounds.

This little district extends itself no more than about forty miles in length, and thirty in breadth, or it may be forty, [for I write to you, sir, from memory.] It contains 1,024,000 acres, and is peopled with about 30,000 inhabitants, young and old, white and black.

It was first purchased for less than the value of fifty pounds sterling, of an Indian emperor, named Miantinomy, and other inferior Sachems, his tributary princes; and peopled by refugees from Massachusetts colony, in 1637. By a letter dated from on board ship Arabella, in Plymouth harbor, in England, begging the prayers and

family of the Hon. James Abraham Hillhouse, one at the age of 84, and the other 89.

Dr. McSparran, in his America Dissected, written in 1752, speaking of New Haven College, observes: "One of the present Fellows is a son of Mr. James Hillhouse, who lived near Artekilly hard by Newtown Leamevaddy," in Londonderry, Ireland.

Rev. Joseph Elliot, before mentioned, married Sarah, daughter of Gov. Wm. Brenton, and through her Mary Lucas (afterwards Hillhouse) inherited various tracts of Land in Narragansett.

blessings of the Bishop and clergy of England, these Massachusetts puritans disclaim any design of separating from the Church of England; avowing their intention to be only a secession, in point of place, but no departure from doctrines or worship.* Notwithstand-

* "In contrast with the current hostility to the church in England and in this country, we may place the following historical evidence of the views with which some of the puritan emigrants to these shores regarded the English Church. The orthography of the letter is not uniform. An accurate transcript is here presented, and may be new to many.—*Hutchinson.*

1630. "The Arabella, on board which the Governor and several of the assistants, left Yarmouth, between the 7th and 10th of April. On the 7th, the Governor, and divers others on board, signed a paper directed to their brethren of the Church of England, to remove suspicions, or misconstructions, and to ask their prayers. The paper has occasioned a dispute, whether the first settlers of Massachusetts were of the Church of England or not. However problematical it may be, what they were while they remained in England, left no room for doubt after they arrived in America."

The humble request of his Majesty's loyal subjects, the Governor and company late gone to New England, to the rest of their brethren *in* and *of* the Church of England:

Reverend Fathers and Brethren,

"The general rumor of this solemn enterprize, wherein ourselves with others, through the providence of the Almighty, are engaged, as it may spare us the labor of imparting our occasion unto you, so it gives us the more encouragement to strengthen ourselves by the procurement of the prayers of the Lord's faithful servants. For which end, we are bold to have recourse unto you, as those whom God hath placed nearest his throne of mercy; which as it affords you the more opportunity, so it imposeth the greater bond upon you to intercede for his people in all their straights; we beseech you, therefore, by the mercies of the Lord Jesus, to consider us as your brethren, standing in very great need of your help, and earnestly imploring it. And however your charity may have met with some occasion of discouragement through the misreport of our intentions, or through the disaffection, or indiscretion of some of us, or rather among us; for we are not of those that dream of perfection in this world; yet we desire you would be pleased to take notice of the principals and body of our company, as those who esteem it an honor to call the *Church of England*, from whence we rise, our dear Mother; and cannot part from our native country, where she specially resideth, without much sadness of heart, and many tears in our eyes, ever acknowledging that such hope and part we have obtained in the common salvation, we have received in her bosom, and sucked it from her breasts. We leave it not, therefore, as loathing that milk wherewith we were nourished there, but blessing God for the parentage and education, as members of the same body, shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her, and while we have breath, sincerely desire and endeavor the con-

ing that pretence, they were no sooner settled in their new habitations, than their old unopened purposes appeared; the common-

tinuance and abundance of her welfare, with the enlargement of her bounds in the kingdom of Christ Jesus.

"Be pleased, therefore, Reverend Fathers and Brethren, to help forward this work now in hand; which if it prosper, you shall be the more glorious, however your judgment is with the Lord, and your reward with your God. It is a usual and laudable exercise of your charity, to recommend to the prayers of your congregations the necessities and straights of your private neighbors; do the like for a church springing out of your own bowels.—We conceive much hope that this remembrance of us, if it be frequent and fervent will be a most prosperous gale to our sails, and provide such a passage and welcome for us, from the God of the whole earth, as both we shall find it and yourselves, with the rest of friends who shall hear of it, shall be much enlarged to bring in such daily returns of thanksgiving, as the specialties of his providence and goodness may justly challenge at all our hands. You are not ignorant, that the spirit of God stirred up the Apostle *Paul* to make continual mention of the church of Phillipi, (which was a colony at Rome); let the same spirit, we beseech you, put you in mind, that are the Lord's remembrancers, to pray for us without ceasing, (who are a weak colony from yourselves) making continual request for us to God in all your prayers.

"What we entreat of you that are the ministers of God, that we crave at your hands of all the rest of our brethren, that you would at no time forget us in their private solicitations at the throne of grace.

"If any there be, who through want of clear intelligence of our course, or tenderness of affection towards you, cannot conceive so well of our way as we could desire, we would entreat such not to despise us, nor to desert us in their prayers and affections, but to consider rather, that we are so much the more bound to express the bowels of their compassion towards us; remembering always that both nature and grace doth bind us to relieve with our utmost and speediest power, such as are dear unto us, when we conceive them to be running uncomfortable hazards.

"What goodness you shall extend to us in this or any other christian kindness, we, your brethren in Christ Jesus, shall labor to repay in what duty we are or shall be able to perform; promising, so far as God shall enable us, to give him no rest on your behalves, wishing our heads and hearts may be as fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness, overshadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us. And so commending you to the grace of God in Christ, we shall ever rest,

Your friends and brethren,

JOHN WINTHROP, Governor,
CHARLES FINES,
GEORGE PHILLIPS,
RICHARD SALTONSTALL,
ISAAC JOHNSON,
THOMAS DUDLEY,
WILLIAM CODDINGTON, &c"

prayer was outvoted, and extempore prayer, then called the new way, was preferred to the old liturgic method of worship. From this time, they who clamored so loud against persecution, and the measures taken in England to exact conformity, immediately made a law, that none should be free of their jurisdiction, or capable of the privileges of their new colony, but such as were members, that is (in their sense) actual communicants, in their new modelled churches. Many churchmen and some Anabaptists, who accompanied them in their embarkation, expecting to meet with no molestation on account of their principles, and way of worship, expressed their dissatisfaction, and refused submission to this law. Whereupon they were first disfranchised, and an actual sentence of banishment pronounced against them, unless they submitted by a short and certain day.

Before the time of carrying this sentence into execution, the heads of the distressed party peregrinated through the wild, uncultivated wilderness, and fell in with Rhode Island: made the purchase above said, and employed the intermediate time between the sentence of their expulsion and the execution of it, in removing their families and effects to Rhode Island, and a town here called Providence.

These Rhode Island refuges resolved themselves by their own, instead of a better authority, into a body politic, with liberty of conscience allowed to people of all persuasions, and became not a regular and legal corporation, till king Charles the Second made them so in 1663, a day before, or a day after, he had incorporated the colony of Connecticut. The grants, powers, and privileges of both patents, are to one and the same purpose, and consequently the civil constitution the same.

In Connecticut, I observed to you, that Independency was the religion of the State; but, in Rhode Island, no religion is established. There a man may, with impunity, be of any society or of none at all; but the Quakers are, for the most part, the people in power.

As Quakerism broke out first in England in 1651, so in 1654, emissaries of that enthusiasm were dispatched to the West-Indies; and no sooner did their preachers appear in Rhode Island, but they found many of the posterity of the first planters, too well prepared for the reception of that pestilent heresy. The 24 years that had run out from their first removal from England, and the 17 that had

elapsed from their second settlement at Rhode Island, had carried off the stage of life most of those who received the first rudiments of religion in the mother country. Their descendants and successors, without schools, without a regular clergy, became necessarily rude and illiterate; and, as Quakerism prevailed, learning was decried, ignorance and heresy so increased, that neither Epiphanius's, nor Sir Richard Blackmore's Catalogues, contain more heterodox and different opinions in religion than were to be found in this little corner. The magistrates of the Massachusetts, who had before borne so hard upon the Rhode Islanders, hanged four of these first Quaker speakers.

This, with other severities, exercised on their proselites in that province, contributed to send shoals of these sectaries to Rhode Island, as to a safer sanctuary. This will account to you for the power and number of Quakers in this colony; who, notwithstanding, did not aim at civil authority, until their brethren of Pennsylvania had got into the saddle of power; and as they were sure of the major vote, they thought, and as it has proved, thought right, they might exercise those powers by the connivance, which their brethren did, by the consent of the crown.

In 1700, after Quakerism and other heresies had, in their turn, ruled and tinged all the inhabitants for the space of forty-six years, the church of England, that had been lost here through the neglect of the crown, entered, as it were, unobserved and unseen, and yet not without some success. A little church was built in Newport, the metropolis of the colony, in 1702, and that in which I officiate in Naraganset, in 1707. There have been two incumbents before me, but neither of them had resolution enough to grapple with the difficulties of the mission above a year a-piece. I entered on this mission in 1721, and found the people not a *tabula rasa*, or clean sheet of paper, upon which I might make any impressions I pleased; but a field full of briars and thorns, and noxious weeds, that were all to be eradicated, before I could implant in them the simplicity of truth. However, by God's blessing, I have brought over to the church some hundreds, and among the hundreds I have baptized, there are at least 150, who received the sacrament at my hands, from twenty years old and upwards to seventy or 80. Ex pede Herculem. By this, you may guess, in how uncultivated a country my lot fell.

By my excursions and out labours, a church is built 25 miles to

the westward of me,* but not now under my care; another 16 miles to the Northward of me, where I officiate once a month; and at a place six miles further off, on the Saturday before that monthly Sunday. I gathered a congregation at a place called New Bristol, where

* This was called the Westerly church. It was built on a lot of land given for that purpose by George Ninigret, Chief Sachem of the Naraganset Indians. It joined the Champlin farm, and when the church went down, was held by them by possession.

The town of Westerly was divided after the erection of the church, and it fell on the Charlestown side of the division line. The church was situated on the north lot of the late Champlin farm, fronting on the public road, now owned by Robert Hazard, son of Joseph, and within a half a mile from the residence of the then Sachem. The deed was as follows:—

"To all people to whom these presents shall come, Greeting. Know ye, that I, George Ninigret, Chief Sachem and Prince of the Naraganset Indians, in the colony of Rhode Island and Providence Plantations, in New-England in America, for and in consideration of the love and affection which I have and bear for and towards the people of the Church of England, in Charelstown and Westerly, in the county of King's county, in the colony aforesaid, and for securing and settling the service and worship of God amongst them, according to the usage of that most excellent church, within the said Charlestown, at all times forever hereafter, and also for and in consideration of the sum of five shillings of the currency of said colony, and of the old tenor, to me in hand actually paid, by John Hill, Esq., Col. Christopher Champlin, both of said Charlestown and colony aforesaid, and Ebenezer Punderson,† of Groton, in the county of New London and colony

† Mr. Punderson graduated at Yale College in 1726, and was afterwards ordained a Congregational minister over the second church in Groton. In 1732, he came into the Episcopal church, and crossed the Atlantic to be ordained. On his return he reorganized a church at the village of Poquetannuck, in North Groton, in 1738, which has ever since existed, though it has always been small, and has never been able to sustain a pastor of its own, but has principally relied on Norwich for ministerial supply. Mr. Punderson was for some years an itinerant missionary of the "Society for the Propagation of the Gospel," and preached at Groton, Hebron, and other places adjacent, from 1740 to 1750. He was the first regular officiating clergyman at Norwich, upon the erection of their church, in 1750.

The Society's abstracts for the year ending 1753, say:—

"The Rev. Mr. Punderson, the Society's itinerant missionary in Connecticut, having petitioned the Society to be settled a missionary, with only a part of his salary, (which is £70 per annum,) to the members of the Church of England in New Haven, the place of his nativity, (where a new church is built, to which Mr. Punderson gave the greatest part of the timber,) and to those of the neighboring towns of Guildford and Branford; the Society, out of regard to the advanced years of Mr. Punderson, and to his past good services, and to the great troubles he has met with from some oppressive persons in Connecticut, have granted his request; and have appointed him their missionary to the three towns of New Haven, Guildford, and Branford, with a salary of fifty pounds per annum; and desired him to recommend some proper young person, educated in one of the colleges there, to succeed him in the remaining part of his itinerant mission."

In another letter, dated Nov. 12, 1762, he remarks, that although he had entered upon his thirtieth year of service, he had, during that long time, "been enabled to officiate every Sunday except one; and that amid many difficulties and discouragements, he saw much to cheer him. In Guildford, New Haven and Branford, he had six churches and 160 communicants; and had altogether, by the blessing of God on his endeavors, been the means of raising eleven churches in Connecticut." He shortly after removed to Rye, in the state of New York, where he died at an advanced age.

now officiates a missionary from the Society, and I was the first Epis-

of Connecticut, clerk, the receipt whereof I do hereby acknowledge, have given, granted, bargained, sold, enfeoffed, conveyed, and by these presents do fully and absolutely give, grant, bargain, sell, enfeoff, and convey unto the said John Hill, Christopher Champlin and Ebenezer Punderson, their heirs and assigns forever, to the use of the Society for the propagation of the Gospel in foreign parts, and their successors forevermore, (which Society were incorporated by Letters Patent under the great seal of England,) one certain tract of land lying in said Charlestown, in the colony of Rhode Island aforesaid, containing forty acres, and whereon the Church of England in said Charlestown now stands, in the occupation of the aforesaid Christopher Champlin, and is butted and bounded as followeth: beginning at a stake with stones about it, thence running South 38 degrees East 45 rods and a quarter to a stone and heap of stones by the county road, and from thence Easterly as the road runs 128 rods to a stake with stones about it, from thence N. 14 W. 40 rods, to a small white oak tree marked on two sides, from thence South 50 W. 12 rods to a stake and stones, from thence a straight line to the first-mentioned corner; with all erections and buildings standing on said premises, with all the woods, underwoods, pools, ponds, water, and watercourses, with every other appurtenance and privilege of any sort belonging to the said tract of land, or in anywise appertaining, and the reversion or reversions, and the remainders, rents, issues, and profits of all and singular the premises.

"To Have and to Hold, all and singular the said tract of land and premises, with every of their privileges, commodities and appurtenances, unto the said John Hill, Christopher Champlin and Ebenezer Punderson, their heirs and assigns forever, to the use and benefit and behoof of the Society for the Propagation of the Gospel in foreign parts, and their successors forevermore, to be by the said Society forever thereafter applied and appropriated for the benefit of the Episcopal minister for the time being, of the Episcopal church in said Charlestown, in the said county of King's county, and his successors forever, and to and for no other use, intent or purpose whatsoever. And I, the said George Ninigret, do hereby for myself, my heirs, executors, administrators, and successors in said Sachemship and Principality, and every of them, covenant and warrant to and with the said John Hill, Christopher Champlin and Ebenezer Punderson, their heirs and assigns, and also to and with the said Society for the Propagation of the Gospel in foreign parts, and their successors, that I am at this present time, and by right of indefeasable inheritance, the true, lawful, and absolute owner and proprietor of said premises, and the same are now free and clear of all manner of incumbrances whatsoever, and that I, my heirs, executors, administrators or successors, now do and forever shall and will defend all and singular the said premises, with their appurtenances, unto and to the use of them for the purpose aforesaid, against all claims and demands whatsover.

In witness whereof, I have hereunto set my hand and seal, this 14th day of January, in the year 1745-6.

his
GEORGE —C NINIGRET.
mark.

Acknowledged the same day and duly recorded.

(*Charlestown Records.*)

copal minister that ever preached at Providence, where, for a long time, I used to go four times a year, but that church has now a fixed missionary of its own. I took notice before of my labours at New London, in Connecticut, and would to God I could boast of more success! But toil and travel has put me beyond my best; and, if I am not rewarded with a little rest in Europe, where my desires are, I have strong hopes of infinitely more desirable rest from my labours, in those celestial mansions prepared by my dear Redeemer.

Beside the members of our church who, I may boast, are the best of the people, being converts, not from convenience or civil encouragement, but conscience and conviction, there are Quakers, Anabaptists of four sorts, Independents, with a still larger number than all those, of the descendants of European parents, devoid of all religion, and who attend no kind of public worship. In all the other colonies the law lays an obligation to go to some sort of worship on Sunday, but here, liberty of conscience is carried to an irreligious extreme.

The produce of this colony is principally butter and cheese, fat cattle, wool, and fine horses, that are exported to all parts of the English America. They are remarkable for fleetness and swift pacing, and I have seen some of them pace a mile in little more than two minutes, a good deal less than three.* There are above three hundred

* "The breed of horses called "Narragansett Pacers," once so celebrated for fleetness, endurance, and speed, has become extinct. These horses were highly valued for the saddle, and transported the rider with great pleasantness and sureness of foot. The pure bloods could not trot at all. Formerly they had pace races: Littleneck Beach, in South Kingstown, of one mile in length, was the race course. A *silver Tankard* was the prize, and high bets were otherwise made on speed. Some of those prize tankards were remaining a few years ago. Traditions respecting the swiftness of these horses are almost incredible. Watson, in his 'Historical Tales of Olden Times,' says: "In olden time the horses most valued were *pacers*, now so odious deemed. To this end the breed was propagated with care. The Narragansett racers of Rhode Island were in such repute, that they were sent for, at much trouble and expense, by some who were choice in their selections."

"The aged Thomas Matlock, of Philadelphia, was passionately fond of races in his youth—he said all genteel horses were pacers. A trotting horse was deemed a base breed. All the races were pace races."

"Thomas Bradford, of Philadelphia, says they were run in a circular form, making two miles for a heat. At the same time they run straight races of a mile."

vessels, such as sloops, schooners, snows, brigantines, and ships, from sixty tons and upwards, that belong to this colony; but as they are rather carriers for other colonies, than furnished here with their cargoes, you will go near to conclude that we are lazy and greedy of gain; since, instead of cultivating the lands, we improve too many hands in trade. This, indeed, is the case; there are here, which is no good symptom, a vast many law-suits, more in one year than the county of Derry has in twenty. And Billy McEvers has been so long your father's and your Honor's constable, that he would make a very good figure on the bench of our courts of sessions and of common pleas, and no contemptible one on those of our courts of assize and general goal delivery.

The Novanglians in general, the Rhode Islanders in particular,

Mr. I. P. Hazard, in a communication states, that "within ten years one of my aged neighbors, (Enoch Lewis) since deceased, informed me, that he had been to Virginia as one of the riding boys, to return a similar visit of the Virginians to this section, in a contest on the turf; and that such visits were common with the racing sportsmen of Narragansett and Virginia, when he was a boy. Like the old English country gentlemen from whom they were descended, they were a horse-racing, fox-hunting, feasting generation."

"My grandfather, Gov. Robinson, introduced the famous saddle horse the 'Narragansett Pacer,' known in the last century over all the civilized part of North America and the West Indies, from whence they have lately been introduced into England as a ladies saddle horse, under the name of the Spanish Jannette. Governor Robinson imported the original from Andalusia, in Spain, and the raising of them for the West India market, was one of the objects of the early planters of this country. My grandfather, Robert Hazard, raised about one hundred annually, and often loaded two vessels a year with them, and other products of his farm, which sailed direct from the South Ferry to the West Indies, where they were in great demand. One of the causes of the loss of that famous breed here, was the great demand for them in Cuba, when that island began to cultivate sugar extensively. The planters became suddenly rich, and wanted the pacing horses for themselves, and their wives and daughters to ride, faster than we could supply them; and sent an agent to this country to purchase them on such terms as he could, but to purchase at all events."

"I have heard my father say, he knew the agent very well, and he made his home at the Rowland Brown house, at Tower Hill, where he commenced purchasing and shipping, until all the good ones were sent off. He never let a good one, that could be purchased, escape him. This, and the fact that they were not so well adapted to draft as other horses, was the cause of their being neglected, and I believe the breed is now extinct in this section."

"My father described the motion of this horse as differing from others, in that its back bone moved through the air in a straight line, without inclining

are perhaps the only people on earth who have hit on the art of enriching themselves by running in debt. This will no longer remain a mystery, when I have related to your Honor, that we have no money among us, but a depreciating paper currency; and this, in the current of thirty years, has dwindled down from 6s. 8d. to about 4*l.* per ounce. He who disposes of his goods on long credit, and another who lends his money at 10*l.* 12 1-2, or even 15*l.* per cent., the first loses his profits, and the last some of his principal, besides all the interest. Indeed, a new act of the British Parliament, ill-penned, passed last winter, to restrain us. But such things are only Bruta fulmina; and we shall go on, I doubt, in our old way of paper emissions, unless the Lord in mercy to us, should dispose the sovereign power to vacate our patent, and prevent our destruction, by taking us out of our own hands.

I mentioned wool as one of the productions of this colony, but, although it is pretty plenty where I live, yet, if you throw the English America into one point of view, there is not half enough to make stockings for the inhabitants. We are a vast advantge to England in the consumption of her manufactures, for which we make returns in new ships, whale oil and bone, (which grows in the whale's mouth,) and dry fish to the ports of Portugal, Spain, and Italy, which are paid for by draughts on London and Bristol merchants.

I wish Ireland were at liberty to ship us their woollens, which we

the rider from side to side, as the common racker or pacer of the present day. Hence it was very easy, and being of great power and endurance, they would perform a journey of one hundred miles a day, without injury to themselves or rider."

Those kept for family use were never used in harness—draughting stiffened their limbs. In the revolutionary war, trotting horses became more valuable for teaming than pacers, and would sell better in market, and could be easier matched. After the war, trotters were more valuable for transportation, and the raising of pacing horses consequently ceased. Only a few of the country gentlemen kept them for their own use. In the year 1800, there was only one living.

An aged lady now living in Narragansett, in 1791, rode one of these pacers, on a ladies' side saddle, the first day to Plainfield, 30 miles; the next day to Hartford, 40; staid there two days, then rode to New Haven, 40; from thence to New London, 40; and then home to Narragansett, 40 miles more. She says she experienced no sensible fatigue.

Horses and the mode of travelling, like every thing else, have undergone the change of fashion.

shall always want, instead of her linens, which will soon cease to be in demand here.

Before I leave this colony, give me leave to observe to your honor, that the Lord Marquis of Hamilton, predecessor to the late Dukes of that title, bought of the aforesaid Council of Plymouth, sixty miles square of land, which comprehends most of this colony, and part of Connecticut, with 10,000 acres at Sagadahock, and only length of time, neglect, and some misfortunes that befel that family, have deprived them of the benefit of that great estate.*

The last duke put a copy of his patent into my hands, when I was in England, in 1737, and from that, and from what he told me, it appeared to my understanding, that his title was good, and might, were the times favorable to that family, be recovered again. At an easy quit-rent of five shillings sterling per 100 acres, it would

* The boundaries of the tract of land abovementioned, are extracted from the deed from the Council of Plymouth to James, Marquis of Hamilton, for sixty miles square in New England, dated 1635.

"This Indenture, made 22d day of April, in the 11th year of the reign of our Sovereign Lord, Charles, by the grace of God, King of England, &c., between the Council established at Plymouth, in the county of Devon, for the planting, ordering, ruling and governing of New England, in America, of the one part, and the Right Honorable James, Marquis of Hamilton, on the other part, witnesseth, &c., give, grant, bargain, sell, enfeoff, and confirm unto the said James, Marquis of Hamilton, his heirs and assigns, "all that part, purparte, and portion of main lands in New England aforesaid, situate, lying, and beginning at the middle part of the mouth or entrance of the river of Connecticut, in New England, and from thence to proceed along the sea coast to the Narragansett river or harbor, there to be accounted about sixty miles, and so up the western arm of said river to the head thereof, and into the land northwestward till sixty miles be finished, and so to cross over land southwestwards, to meet with the end of sixty miles to be accounted from the mouth of Connecticut up northwest, and also all islands and islets, as well employed as within five leagues distance from the premises, and abutting upon the same or any part thereof, not otherwise granted to any by special name, all which part and portion of lands and premises shall from henceforth be called by the name of the county of New Cambridge. Also, all that portion of lands, woods and wood grounds, lying on the east side of the river of Sagadahock, in the easterly part of New England aforesaid, containing and to contain ten thousand acres, and to be had and taken together, as conveniently as the same may be, towards the head of the said river, and next unto the land of Edward Lord Georges there, which henceforth is to be called by the name of ———."

The Council of Plymouth made many indistinct and interfering grants: they became obselete, the Duke of Hamilton's was one.

amount to more than £5760 per annum, and might be improved to a much greater sum.

The next province to Rhode Island is the province of Massachusetts Bay, whose metropolis is Boston, a town containing about 20,000 inhabitants. It is bounded southerly on the Atlantic ocean, westerly on Rhode Island and Connecticut colonies, northerly, partly, as far as the French, on the back of us, will suffer them to extend, and easterly and partly northerly, on the province of New Hampshire. This province was originally two colonies, viz.: New Plymouth colony and that of Massachusetts.

New Plymouth was settled in 1620, by the English Brownists, who had resided ten years at Leyden and the Hague, in Holland, and were obliged by the States to remove. Quitting the name of Brownists, taken from Brown abovementioned, on their entrance into New England, they became known by the epithet of Independents, and upon their principles and platform of church government, all the Independents in New England erected and regulated their churches, if you are pleased to call them so.

The Massachusetts colony was settled by an embarkation of Puritans in 1629, and a greater in 1630; although, in 1622, a number of Episcopal people had settled at a place called Weymouth, but the Plymoutheans soon proved so bad neighbours to them, and irritated the natives against them, that Mr. Morrel, their minister, and his people, were fain to flee to Virginia, a church settlement from the beginning.

Grown wanton with power and privilege, it became necessary to quell the factions in these little colonies, by issuing quo warrantos against their charters, and entering up judgment in the King's Bench against them, as forfeited. King William granted them a more limited patent, by which they were united into one province, by the name of the province of the Massachusetts Bay, in New England. The crown reserves the power of appointing them a governor, a lieutenant governor, and secretary; and the governor may approve or disapprove of the choice of the speaker of thelower house of assembly, and can give his negative to all laws.

The freeholders annually choose representatives for their general court, and these choose the councillors, who may all be negatived by the governor except seven, the necessary quorum.

The governor acts by a set of royal instructions, and their laws must have the royal fiat before they are binding.

Independency is the religion of the public, yet there are ten churches of England in that province, under the care of ten clergymen, as there are in Rhode Island colony five clergymen and six churches. They are obliged to other colonies for many of the necessaries of life, yet they have a great trade to England, with whalebone, oil, pitch, and tar, and to Portugal, Spain, and Italy, with dried fish, to the West Indies with cod, mackerel, boards, frames for houses, and other sorts of lumber.

They have one college, at New Cambridge, and many, petty, ill-taught grammar schools; yet, under these mean advantages, they are a more polite and regular people than some of their neighbours.

This is a very large and populous province, and has many Irish settlements in the out-towns on the French frontier, so that our countrymen, though less esteemed than they ought to be, are yet their barrier in time of war.

New Hampshire province lies eastward of the Massachusetts, and is absolutely under the king. 'Tis from thence the royal navy is furnished with mastings, yards, spars, and oars; and whoever is master of this, and the provinces eastward of it, must be master at sea in Europe. Of such consequence are these northern plantations to the crown, that without them 'tis not possible to preserve the dominion of the sea.

There is one very worthy clergyman of our church fixed in Portsmouth, the metropolis of this province. His name is Browne,* and he was born in Drogheda. The governor and council go to church here; and, were all the colonies immediately under the crown, as this is, the church would gain ground faster than she does. In this

* PORTSMOUTH, N. H., Sept. 15, 1845.

To Mr. Updike:

*Dear Sir*,—It was not convenient for me to answer your letter by mail. I am in the course of preparation of a complete history of my church, including a notice of Ashur Brown. He was born in Drogheda, Ireland, in the year 1700: was educated at Trinity College, Dublin; received the degree of A. M. 29th July, 1729; was ordained by the Bishop of London for a society in Providence, Rhode Island; was, in 1736, sent as missionary to Queen's Chapel, Portsmouth, N. H., where he remained till his death. He died suddenly, at Cambridge, Massachusetts, June 11, 1773, and on the following Monday, the 16th of June, his remains were interred in

province lies that town called London-Derry, all Irish, and famed for industry and riches.

Next you enter on the province of Main, which, in its civil government, is annexed to the Massachusetts, as Sagadahock also is; and both rather by use than right.

In these two Eastern provinces many Irish are settled, and many have been ruined by the French Indians, and drove from their homes. It is pretty true to observe of the Irish, that those who come here with any wealth, are the worse for their removal; though, doubtless, the next generation will not suffer so much as their fathers; but those who, when they came, had nothing to lose, have throve greatly by their labour. He that lies on the ground can fall no lower; and such are the fittest to encounter the difficulties attending new settlers. But I must say no more.

More eastward still, and beyond the Bay of Fundy, is the L'Acadian country called Nova Scotia. This country was erected into a colony of Scotch by King James the First, their countryman. It was ceded to the French Crown by his grandson Charles the Second, and they called it L'Acadia.

In Queen Ann's war, General Francis Nicholson, at the head of some New England troops, disciplined by English officers, the French fort in Port Royal, and with that garrison the whole province became a conquest. The French planters transferred their allegiance, but retained their religion, and are at this day called the Neutral French; but by their behavior in the late war, one may see that they are not so fond of English liberty, as of what we are too much used to call French tyranny. Port-Royal, in honor of Queen Ann, changed its name into Annapolis-Royal, and is ever since her war an English garrison.

Eastward of Annapolis, and in the same province, is the new town of Halifax, which has made so much noise in the public prints—it consists of about 5000 inhabitants, besides the troops. It must be supported well from England, for at least twenty years to come, be-

Portsmouth, N. H., and a funeral sermon, from Zechariah 1-5, was preached by the Rev. Mr. Bass, of Newberry, Massachusetts. He left two sons and four daughters. He died at the age of 74. He had a flourishing church, and numbered more than 100 communicants.

Respectfully, yours,

CHARLES BURROUGHS.

fore it can become independent, or be able to defend or provide for itself.

If it is a barrier settled in earnest, it may in time make amends for the loss of Louisburg, taken by your countryman, the brave Admiral Warren; but if it is intended no more than to amuse and be neglected, it will not stand long before French forces, when there is a rupture with that Crown. But this is a delicate point, and requires to be touched tenderly.

Newfoundland, a large island in the Atlantic, is the next American English settlement. It was formerly granted to the Duke of Hamilton, and Herbert, Earl of Pembroke, in partnership; but they have neglected to settle and improve it. There are, however, several large settlements of fishermen; and on the south shore of this island, the society maintain two missionaries among them.

A captain of the war ship stationed there is the Governor, during his stay, and when there is no man-of-war, the captain of the first English ship that comes to anchor is chief commander.

Thus have I, in a very cursory and incorrect manner, run over the English plantations, without observing, however, the thousandth part of what deserves notice. I write now from memory, though in the style of truth; and flatter myself, from the candor so peculiar to the Cary's, that you will overlook the faults of this indigested letter. And if any unguarded or severe expressions have dropped from my pen, you will secure me from censure, by making a generous use of my freedom.

To return to New England: As the Jews had their Nazareth, the New Englanders have their Ireland; but, as what is always due to too national a spirit, they are as much despised in the other English plantations, as any Teague is by them.

This country might be made greatly serviceable to the mother country, by proper management; but false, I had almost said fatal policy, has overlooked both the civil and religious interests of English America. Indeed, the Society for propagation, &c., has done wonders, but nothing less than royal and national attention is equal to the thing.

If our accounts from home may be depended upon, religion runs low, and Ireland is like to regain its ancient name of Insula Sanctorum, compared with the greater Island. The revolution which hap-

pened before you or I were born, might be thought a wise and necessary measure; but we see it has been followed with some bad consequences. To get free from Popery, we have run into infidelity and scepticism, and, like Roman mariners, Incidimus in Scyllam, cupientes vitare Charibdem. Except the little revival religion had in Queen Ann's reign, the church has gained no ground, but in America, since that period. This puts me in mind of Pope upon criticism. After speaking of King James's reign, and passing to the next, he says :—

> The following licence of a foreign reign,
> Did all the dregs of bold Socinus drain.
> Then first the Belgian morals were extoll'd,
> We their religion had, and they our gold:
> Then unbelieving priests reform'd the nation,
> And taught more pleasant methods of salvation.

But Mr. Pope was a papist, and so retained little reverence for the revolution; but he was an Erasmian one, and therefore the better to be borne with.

If I should ever be settled in Europe, and have a little leisure, I would employ my pen in a small history of the English plantations; but if that is not my fate, I may leave, perhaps, but can't with safety give, the public what may be helpful to an abler hand. The share of satisfaction which a man of my age can promise himself in this world, is small, and hardly worth attention; and yet I should be glad, were it God's will, to end my days nearer to where I began them, than I now am.

I have great reason to thank God, that I was afflicted and abused by a false charge in my youth, as that opened me a way into the Christian priesthood in the most excellent of all churches. As I never was a father in any form, and have none but a wife to take care of, I shall do all I can to make myself a friend of the mammon I shall leave, and nothing would give me greater pleasure, than to foresee that my books and picture were deposited, the first in the parochial library at Dungiven, and the last in your Honor's hall.*

* Dr. McSparran in his will, which was executed before his last visit to England, bequeathed the documents and manuscripts which he had collected to his wife, to be *sold* by her. This induces the belief that he thought them valuable. He survived her. He mentions in his "America

I herewith send you a sermon, occasioned by the enthusiasms so

Dissected," that he contemplated publishing an extended history of the Colonies, especially of New England. It is in tradition, that he had written a history of the Narragansett country, and both were looked for with great interest before his death. His decease being sudden, these manuscripts were expected to be found among his papers, but they were not. It was conjectured that he either carried them with him to Europe, or that they were sent to some friend there, and now remain unpublished; or if published, no copies were sent to this country, as he had deceased and his friends were unknown. Not more than two or three copies of his America Dissected are known to be extant, that was published in Dublin before his last visit. The one published in the Appendix, is printed from the copy presented by him to his niece.

The pictures spoken of remain in this country. Mrs. Frederic Allen, of Gardiner in Maine, the daughter of the late Oliver Whipple, and granddaughter of the late Dr. Sylvester Gardiner, of Boston, in a letter states, that "the pictures of Dr. McSparran and wife (who was Dr. Gardiner's sister) are now in our family. That of Dr. McSparran is a bust; he is in his gown and bands. It was painted by Smibert. In a recent work on American Antiquities, there is a note saying, that soon after Bishop Berkely and Smibert* arrived in this country, they went to Dr. McSparran's, where

* The great object of the Dean and Smibert, was to see the North American Indians. Dr. Barton says: "The portrait painter, Mr. Smibert, who accompanied Dr. Berkely, then Dean of Derry, afterwards Bishop of Cloyne, from Italy to America, in 1728, was employed by the Grand Duke of Florence to paint two or three Siberian Tartars, presented to the Duke by the Czar of Russia. Mr. Smibert, on his landing at Narragansett with Dr. Berkely, instantly recognized the Indians to be the same people as the Siberian Tartars, whose pictures he had painted."

Smibert has been confirmed in this opinion by Dr. Wolff, the great taveller, in the Eastern nations in search of the Lost Tribes. One of his objects in visiting this country a few years since, was to see the North American Indians, for the same purpose. Respecting them he says: "It will naturally be asked, what I think of that extraordinary question lately so much mooted in Europe and America, and so much connected with my own researches, (the discovery of the Lost Tribes) 'Whether the Indians spring from the Ten Tribes of the Dispersion?' With respect to ancient tradition, the rule of Vincentius Lirinensis, though not infallable, is one of the best criteria:— 'What always has been believed, by all, and every where.' This is not traceable in the Indians. They have not at all times, and in all places, and all conjointly affirmed, 'We are the Ten Lost Tribes of the Dispersion.' On the coutrary, they know nothing of any such tradition. I trace no remarkable affinities in their language to lead to such a conclusion. I am sure all nations will be found connected with the Jewrsh, as the great centre of spiritual worship, all rights will be found in their uses and abuses, to maintain somewhat of the great principles inculcated in the Jewish law; but I am not prepared, from such grounds, the result of a common origin from the first parents, to affirm them all to be necessarily descendants from the lost tribes, because, in sooth, no other hypothesis suits the reigning taste."

"People who have a preconceived favorite system, try to maintain it *ad ultimum*, and think they see it realized, when nothing of the kind in reality exists. Worthy people in America desired me to travel about with them, in order that I might convince the Indians of their extraction from the Jews; but this was putting the argument the wrong way. I wanted the Indians to convince me of their origin, and not to aid in deluding them into this notion, as I perceived many well intentioned people did. I came among the Mohican tribes near New York, and asked them, 'Whose descendants are you?' They replied, 'We are of Israel.' I asked, 'Who told you so?' and expected to learn much ancient tradition. To my great surprise they said, 'Mr. and Mrs. Simmons, of Scotland.' I asked, 'What did your ancestors tell you about it?' 'Our ancestors told us that we were born under the earth, and a woman among us looking out of the earth was taken hold of by a spirit, and that spirit led us to the surface of the earth; and there we lived in peace until the white men came, by whom we were subdued.'"

"Many of their customs, besides words in their language, and their physiognomy, *rather seem to betray a Tartar race.* Thus, for instance, they have the word *Kēlaun*, Great, which is also used in the same sense at Bokhara. They have *nine* as a favorite number, which the Tartars also have.— The Turkomauns also play on a flute, in a melancholy strain, around the tent of their beloved mistress, and the Indians adopt a similar fashion."

rife here, and some disorders arisen in neighboring churches, where laymen had been admitted to officiate; with one to my cousin Tom Limrick, and another to William Stevenson, of Knockan, to whom I beg leave to write under your cover.

As I can't expect so great a stoop, from a gentleman in your exalted situation of life, as the honor of a letter, let me, however, beg the favor of being remembered to my relations, as they occasionally wait on you.

I hear you are blessed with a number of children. May God make you a mutual blessing to each other! May He give health and long life, and a late translation to that glorious kingdom above, where I hope to meet you, though denied that happiness below.

I salute your lady with my most reverent respects, Mr. Phanning, and any one you think may be glad to hear of me. I beg pardon for the puzzle I have put you to, by reading this long, very long letter; and am,

Your Honor's
Most obedient, humble servant,
JAMES MACSPARRAN.

P. S. In coasting the country, I have said nothing of the climate. You are to know then, that as the English American main-land dominions extend from 32 to 45 degrees of north latitude, the weather must, in some measure, be as we are nearer to, or farther from, the sun.

In general, the air is infinitely more clear and serene than in England or Ireland; and our nearness to the sun occasions more frequent and loud claps of thunder, and sharper lightning, than you have. It is no unusual thing for houses and stacks of hay, and grain, to be burnt, and men and cattle are often killed by the sharp lightning.

In New England, the transitions from heat to cold are short and

they remained sometime. It was there probably he painted the pictures we now have. My great aunt, Mrs. McSparran, died in England in 1755. I have heard from my mother, that the Doctor's visit to England was to be ordained Bishop; but while there, a great excitement occurred at home, with regard to receiving an English Bishop, which, together with the death of his wife, led him to return, saying, "that he had rather dwell in the hearts of his parishioners, than wear all the Bishop's gowns in the world."

sudden, and the extremes of both very sensible. We are sometimes frying and at others freezing; and as men often die at their labor in the field by heat, so some in winter are froze to death with the cold. Last winter, in February, which begins the spring with you, I rode thirty miles upon one continued glaze of ice upon the land, to assist a neighboring clergyman, who was sick. With a horse well caulked and frosted, 'tis fine travelling for one that can sometimes 'light and run, to bring the blood into his feet, and increase the checked circulation. As from my lands I can see the Atlantic Ocean, I have seen it froze as far as the human eye could reach; and 'tis common, in a beautiful lake of salt water that fronts my farm, to have the ice three feet thick every winter.

Ten or eleven years ago, we had a hard winter, which occasioned my preaching a sermon, that was printed, wherein I described as well as I could the severity of the weather.

I either sent, or intended to send you, one of those discourses; I am sure I did, one to Col. William Stewart, then of New Providence. Though I am 900 miles to the southward, and you fifteen degrees to the northward of me, yet will it freeze fifteen times so much in the night here as I ever observed it to do in Ulster. But I must not indulge my inclination, to gratify you with accounts of this new world, but break off, with begging leave to assure you, that I am,

With the most perfect sincerity,
and profound veneration,
Your Honor's
Most obedient, humble servant,
J. M. S.

I should be glad to be remembered in a very particular manner, to my old friend and companion, Mr. Christopher Taaffe, his good wife and family.

## LETTER II.

To the Reverend Paul Limrick.

Naragansett, New England,
Nov. 10, 1752. N. S.

Dear Cousin, and Rev. Sir,

Yours of the 13th of April, which I received last month, gave me a mixture of joy and sorrow. I rejoiced to hear you, your brothers and sister, were alive; but feel an affliction for you on account of the misbehaviour of your son, and the misfortune of Mr. White, from which I hope, as you do, that he will emerge, and shall direct this letter to his care. I once saw Searson, whom I considered as shallow; and pitied my dear Frank, who deserved a better fate.

I cannot feel as a father, having never been one in any shape; but if the word of God be true, their yearnings must be very tender, and I pray God to support you, and Mrs. Limrick, under the burden of grief brought on you by the heat and headiness of an inexperienced youth. He cannot be unmarried, 'tis true, but he may mourn his disobedient rashness, and reform; and then, sir, I hope your affections will return, and your fatherly assistance bear a proportion to his merits and wants. Papists are christians, and to be preferred to many protestant heretic I could name to you.

My brother and his wife died a year ago last summer, at a short distance of time from one another; but I have had no letter from any of his children, but his eldest daughter, who came too late to see either of them alive, and is meditating a return home. I assisted him to the amount of much more than he brought with him; and I fancy his children, with industry and proper management, may live independent. I was against his coming this way, and was in England when he landed in Pennsylvania; but on my return, I enabled

him to make a good purchase, and ever since I have left them to shift for themselves, as I was left myself.*

I have been engaged in a law-suit about glebe-land twenty-eight years, and the Independent teacher has at last obtained a decree in council in his favour; so that I am forced to sit down by the loss of at least £600 sterling; but I thank God I am not exhausted: I hope the merit of even this loss will turn out in my favour when I go to England. Last post brought me a letter from the Bishop of London, consoling me on the loss of a cause so just on the church's side; wherein his Lordship is pleased to say, that "he hopes my loss may be made up, and whatever service he can do me, I may depend on his assistance." If I can but obtain my wife's consent, or her company rather, along with me, and can get in some money I have out on bonds, I believe I shall go to England next spring; but as for my lands, stock, and slaves, I shall not sell them, lest I should be disappointed of a provision in one of your two islands.

As the shadow lengthens as the sun grows low, so, as years increase, my longings after Europe increase also. My labours and toils are inexpressible, and age makes them still more intolerable.

Vagrant, illiterate preachers swarm where I am; and the native Novanglian clergy of our church, against the opinion of the European missionaries, have introduced a custom of young scholars going about and reading prayers, &c., where there are vacancies, on purpose that they may step into them when they can get orders; yea, have so represented the necessity and advantages of the thing, that the very Society connive at it, if not encourage it. This occasioned my preaching, and afterwards printing, the inclosed discourse, on which I shall be glad to have your sentiments. I have sent three of them to the north, to Col. Cary, cousin Tom Limrick, and William Stevenson, of Knockan. And as this was a bold step, I have sent one to the Bishop of London, and other members of the Society; and I hope, instead of procuring me a reproof, it will open their own eyes, and make them guard better against irregularities, which, when they happen to be coeval with any church, are hard to be reformed.

As Absalom set him up a pillar to keep his name in remembrance,

* See the letter of James McSparran, of Erie, a descendant of Dr. McSparran's deceased brother, in a previous note.

and I have no other way to have mine preserved in my native country, but my sending my diplomas of my Master's* and Doctor's de-

* SENATUS ACADEMIÆ GLASGUENSIS CHRISTIANO LECTORI SALUTEM.

Vixit apud nos ingenuus et probus adolescens Jacobum Macsparran, qui postquam philosophiæ et eloquentiæ studiis, ita graviter incubuisset, ut non minimos in iisdem progressus fecerit, feliciter tandem peracto curriculi sui spatio, honorarium quod literatis et studiosis a nobis deferri solet MAGISTERII TITULAM merito consecutus est. Adeo ut ingenii, virtutis, atque eruditionis testimonium discedenti negari non possimus. Id enim a nobis postulat cum officii nostri ratio tum probi adolescentis meritum. Proinde bonos omnes et literarum studiosos etiam atque etiam oratos volumus, ut quæ humaniorum disciplinarum candidato, quæ morum candori, quæ denique veræ religioni benevolenter debetur eam alumno huic nostro et suo in Christo Jesu fratri libenter prestent. In quorum fidem literis hisce communi academiæ sigillo munitis, nomina nostra subscripsimus. Datum Glasguæ, 5to die Martii, an. æræ Christ. MDCCIX.

JO. STERLING, P. et Vice Cancell.
JA. BROWN, Dec. Fac.
GEO. CARMICHAEL, P. P.
JO. LAW, P. P.
JO. LOWDON, P. P.
A. DUNLOP, G. L. P.
AND. ROSSE, H. L. P.

L. S.
Pend.

TRANSLATION.

*The Senate of the University of Glasgow to the Christian reader hereof*, Greeting:

There resided here an ingenuous and upright youth, James Macsparran, who having devoted himself so zealously to the study of philosophy and eloquence as to make creditable progress therein, on the successful completion of his academical career, deservedly obtained the degree of Master of Arts, which we usually confer on the studious and learned; in consideration whereof we cannot refuse to him, on his departure, a certificate of his talents, worth, and learning, as both our offlcial duty, and the merits of so deserving a youth require it of us. Wherefore we earnestly request all good men and all lovers of letters, freely to render unto this, our alumnus and their brother in Christ Jesus, all the good offices which are due to him as a student of polite letters, as of pure morals and true piety. In testimony whereof, we have subscribed our names to these presents, and sealed them with the common seal of this University. Given at Glasgow, the 5th day of March, A. D. 1709.

JO. STERLING, Pres. & Vice Chancellor.
JAS. BROWN, Dean of the Faculty.
GEO. CARMICHAEL, Prof. of Philosophy.
JOHN LAW, do.
JOHN LOWDON, do.
A. DUNLOP, Prof. of Greek.
AND'W ROSSE, Prof. of Belles Lettres.

grees,† (I wish my picture were also with you.) I have enclosed copies of them. Will you be so good, sir, as to find a way to have them registered, by the clerk, in the parish register of Dungiven. I do not offer at this from any motive of vanity; but being a pilgrim on earth, and not knowing but my carcase may fall in a strange land, it would be pleasing to me, that my relations, in time to come, might be able to speak of me with authority. Forgive this whim in one

† CANCELLARIUS, Magistri, et Scholares Universitatis Oxon. omnibus ad quos hæ literæ pervenerint salutem in Domino sempiternam. Cum eum in finem honores academici a majoribus nostris instituti fuerint, ut viri de re literaria bene meriti gratia quadam peculiari insignirentur; cumq; nobis compertum fit, virum reverendum Jacobum Macsparran, artium magistrum, in colonia Britanica, insula Rhodensi dicta, ecclesiæ Anglicanæ presbyterum, inter theologos apud Indos Occidentales, evangelio propagando operam navantes, ingenio, doctrina. bonis moribus, gravitate, prudentia clarescere, et cum primis esse memorandum; ac speciatum a dissentientibus ab ecclesia nostra male passum esse, quibus cum per tredecem, plus minus annos, pie, prudenter, et ut hominem Christianum decet, non sine suo magno damno, quod ad res temporales attinet, strenue conflictatus est: sciatis nos cancellarium, magistros, et scholares antedictos reverendum virum Jacobum Macsparran, die Martis, videlicet, quinto die mensis Aprilis, anno Domini millesimo septingentesimo tricesimo septimo, in solenno et frequentissimo doctorum et magistrorum senatu, unanimi suffragio doctorem S. S. theologiæ constituisse, et renunciasse; eumq: virtute presentis diplomatis omnibus et singulis doctoralis in S. S. theologiæ, gradus privilegiis et honoribus cumulasse.

In cujus rei testimonium ac fidem, publicum universitatus Oxon. sigillum his literis apponi jussimus.

| Locus Sigilli Pendentis. |
|---|

TRANSLATION.

The Chancellor, officers and students of the University of Oxford, to all to whom these presents shall come, eternal salvation in the Lord:

Whereas academical honors were created by our forefathers, in order to honor by peculiar marks of favor such as have distinguished themselves in letters, and whereas we have ascertained that the Rev. James Macsparran, Master of Arts, a Presbyter of the Church of England, of the British colony called Rhode Island, is distingushed among the divines in the West Indies, occupied with the propagation of the Gospel, for his talents, learning, good deportment, judgment and gravity, deserving to be numbered among the first thereof, and especially to have suffered at the hands of those dissenting from our church, with whom he has contended for thirteen years, or thereabouts, manfully, piously, prudently, and as becometh

that loves you well, and who, if ever he is settled in Europe, and has a little more leisure than he can have here, intends to preserve his own memory, as well as many other things more necessary to be known, by publishing a history of British America, especially that part of it called New England.

I long to salute you and your lady, the daughter of my good friend Doctor Gourney, to whose memory I owe, and indeed pay, a very grateful remembrance.

I know you would be pleased with the person and accomplishments of my consort; but how you would fancy a full-bodied, fat fellow, like old Archibald, of the Hass, I can't tell, till I try. God grant we may once see one another!

Our attention has for some time been taken up with the news of measures on foot to unite Ireland to England, as Scotland is.

I pray God they may never take effect; for if they do, farewell liberty. You are greater slaves already than our negroes, and an union of that kind would make you more underlings than you are now.

The accounts of the open irreligion of the greater island, inclines me to imagine, that Ireland is on the brink of obtaining, [as, if these accounts are true, it deserves] its ancient name of Insula Sanctorum. But if ever you come into a closer connection with the more eastern island, corruption will increase, pedlars will be promoted to power; but the clergy and landed interest will sink into disesteem. I suppose those that are sent to rule with you, like those who sometimes are sent here, imagine fleecing to be a better business than feeding the flock.

I wish all men well, and hope, notwithstanding unpromising appearances, that the times will mend, the church be caressed, and true vital religion gain ground.

a Christian, but not without great damage to his worldly affairs: Now, Know, ye, that we, the Chancellor, officers and students aforesaid, in a solemn and numerously attended senate of our doctors and officers, in March, to wit, on the fifth day of April, in the year of our Lord one thousand seven hundred and thirty-one, unanimously created the Reverend James Macsparran, Doctor of Sacred Theology; and have conferred on him by virtue of this Diploma, all and singular the privileges and honors belonging to the grade of Doctor of Theology.

In faith and testimony whereof, we have caused the public seal of the University of Oxford to be affixed to these presents.

In these parts, it must be owned, that in these last thirty years, and with little or no temporal encouragement, but the contrary, our church has taken an amazing spread; and though we have still more of the form than the power of godliness, yet there are vast numbers of converts of conscience, coming daily into the churches here.

My wife begs the acceptance of her best wishes for you, Mrs. Limrick, and family, and all friends; and I hope, dear sir, you will believe I am sincere when I assure you, that

I am, with great respect,

Your affectionate Cousin, Brother,

And very humble servant,

JAMES MACSPARRAN.

## LETTER III.

To Mr. William Stevenson.

Narragansett, Colony of Rhode Island, in New England, August 21, 1752.

Sir,

I heard some time ago of your life and welfare, and write you this, under Colonel Cary's cover, to let you know that I am yet alive, and retain my old reverence for your friendship, and wish you well with the warmest affections. I have sent you a sermon of mine, which, though you may not like, yet I doubt not you will read for the sake of the author.

I wish you so extremely well, that it would rejoice me to hear you made yourself master of the controversy between the church and the dissenters. Believe me, prejudice of education is too strong for any but masterly minds; and were it not thus, the separation our fathers made had been long ere now healed up by their sons.

I do not mean by this, to dispose you to think me stiff, or rigid, or uncharitable; but if we agree in substance and fundamentals, why should we keep out of a national church for matters confessedly indifferent? Were I near you, I would lend you books that have weighed much with me; and after you had read them, should you continue to think as you were taught to do, I should still love you as a brother, and as indeed I always did; but no more of this.

My brother and his wife died a year ago last June. I hope he left his family independent, and able to do for themselves. I am sure I helped him with a liberal hand. I have leave to go for England for ten or twelve months, to go to the bath for better health; if I can bring matters to bear to get to England, my next push would be to be seated in Ireland; but, alas! I have no friends to depend on for preferment, or even so competent a provision there as I have here.

I am in the hands of a good God, who has the hearts of men at command; and if he sees that I can serve the interest of Christ's church, either in the use of the English or Irish language, which

you know I can write and read, and upon occasion could preach in, he will raise me up friends, and restore me to my native land, or near it—if not, His will be done.

You and I are so far advanced, that it behoves us to double our diligence, and make our calling and election sure; which, that we may be found both doing, so as to meet in a happy eternity, is the ardent prayer of,

SIR,

Your affectionate friend,

And very humble servant,

JAMES MACSPARRAN.

P. S. My service to all enquiring friends; and letters directed to the Rev. James McSparran, Doctor in Divinity, in Narragansett, New England, will reach me.

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